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The Living Church

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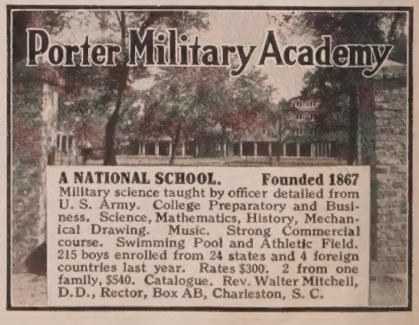
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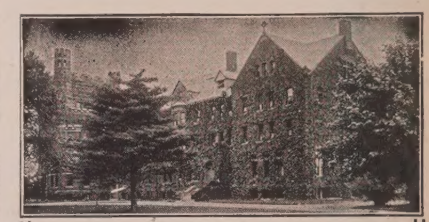

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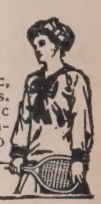

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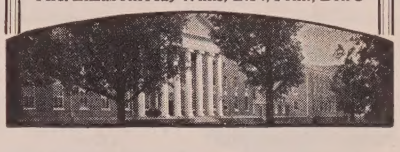

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The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LII MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 14, 1915 NO. 16

"One Year of War!"

Hymn for August 4, 1915

Composed by The Bishop of Toronto

Tune—"Rest," B.C.P. 445

I.

One year of War! Thy chastening blow
Comes to its close to-day:
And Thou, O Lord our God, dost know
The bitterness of warfare's woe,
Whose end seems far away.

II.

One year of war! O God, the loss
Of these appalling hours!
Borne down beneath the heavy cross,
Earth's pleasures seem to turn to dross
For these sad hearts of ours.

III.

One year of war! God soothe the strain
And struggle of these days:
Blot out the strife, and ease the pain,
Accept our sacrifice to gain
The favour of Thy praise.

IV.

One year of War! Lord, may we learn
Thy chastening rod to see,
In this war-judgment to discern
Thy will, that we to Thee should turn,
More loyal be to Thee.

V.

One year of War! Dear Prince of Peace,
Bring to an end this strife:
Make hate and cruelty to cease,
From Death and Hell grant us release,
And bring us all to Life. Amen.

EDITORIALS AND COMMENTS

The Misunderstandings of War

TO receive in a single mail, as we did one day last week, war letters—for all European letters nowadays are war letters—from England, France, Germany, and Switzerland gives one a weird sensation. The letters lie so peacefully side by side. The postage stamps on the envelopes betray no smallest suggestion of belligerency.

Even the contents of the letters are very much the same. We have arranged our German and French letters in parallel columns in this issue and one could almost take the one for the other. These, indeed, are the letters of our own American Church representatives in the two countries respectively, and they are full of the scenes which each of the writers has seen and in which each has taken part—the work of repairing, in some faint degree, the ravages of war. How curious it is—man at work tearing down on a colossal scale and man at work also trying to save some remnants from the wreck. How much easier it would seem to be not to make the wrecks! But we also receive frequently the papers from belligerent sources on both sides and so learn at first hand the different points of view. Neither do the American representatives of the different nations keep us in ignorance.

There is an awful pathos to it when one is permitted to see behind the scenes on both sides. Each is perfectly certain the other side is the aggressor; perfectly certain his own country is entirely in the right; perfectly certain that neutrals are blameworthy in not ardently throwing neutrality to the winds and joining hands with the belligerents that are fighting for "the right." America, we can plainly see, though with sadness, is not popular on either side, for both believe that we are over-friendly with the other, and, much worse, both believe that we are acting from mercenary motives. It is not pleasant to feel that this misunderstanding is what we get from honest attempts which our government has made and is making to preserve absolute neutrality; but after all, if there were no misunderstandings there would be no war, and we undoubtedly cannot hope to be viewed with entire lack of bias when the whole world has been thrown out of balance.

THE GERMAN INDICTMENT against the United States is chiefly that we are unfriendly in permitting our citizens to sell munitions of war to their enemy when they themselves are not in position to take advantage of our markets. Probably ninety-nine out of a hundred Germans believe that we are actuated by sheer covetousness in pursuing this policy; we are out after the dollars and have no other motive in the matter.

This misunderstanding by aliens is bad enough, but, to make it worse, American citizens in Germany are themselves conveying the same idea. "Our great financial advantage, and the desire to help England, are the controlling features in the case," writes the editor of *American Notes in Munich,* a quarterly publication on behalf of the American colony in that city, which is ardent in expressions of sympathy for the German cause.

Against that misrepresentation of America by Americans we make indignant protest. The motive of the American people in permitting the shipments of munitions is the belief that it would be morally wrong for them to refuse to sell munitions in this hour of the need of the allied nations, when these had received no prior notice that shipment would be refused.

Let us examine this carefully. It is not maintained that Germany is deficient in munitions. Whether or not she provided for the war in advance, she was at least found when the crisis came exceptionally well provided for in war-making material and in the ability to manufacture more. No other country, obviously, was so well supplied. Germany's grievance, then, is not that we refuse to sell her, or even that she is greatly handicapped because she cannot buy of us, but solely that, as it is naïvely expressed in this same Americo-German paper, "It is firmly believed here that, without the assistance of the United States, the armies of the Allies would have collapsed long ere this from lack of ammunition." There is reason to believe this view to be somewhat exaggerated; but if it be true—and undoubtedly there is some truth in it—what further evidence is nedeed to prove that American neutrality demands that we continue to permit those sales? For if, in their hour of need, we should refuse to permit one of the belligerent parties to obtain from us those supplies that they had every right to expect to obtain; that, as even Germans admit, they have, in international law, the undoubted right to buy, as we have to sell; the traffic in which has the unbroken precedent set by Germany, as by all the great nations, in time of war—where would our neutrality be? We should, on the very showing that this Munich paper makes, be so grossly partial as perhaps, by our action, to turn the scale of war from the one party to the other. Would that be honorable? Would it be neutrality?

Surely, however inevitable it is that the belligerent parties themselves should view everything pertaining to the war, even in neutral countries, through colored glasses, we might at least count on our fellow Americans abroad not to misrepresent their own country. It is perhaps not strange that their sympathies should be directed by their immediate environment, and they are entirely within their rights in believing Germany to be the aggrieved party; but they are not within their rights in misrepresenting their own country, in an extremely important matter of national policy, in which such misrepresentation comes perilously near to treason. And there are American papers also that step somewhat over the border-line between legitimate criticism and actual treason.

We in this country who are not among the few who are profiting by war contracts—and the great bulk of the American people are serious losers and not gainers by war conditions, business being badly disrupted—are not prejudiced parties. No money is flowing into our pockets by reason of this trade in war munitions. We know that the American people are not actuated by sordid motives in not restraining this trade, but rather that here also, "it is firmly believed," at least to some considerable extent, "that without the assistance of the United States the armies of the Allies would have collapsed long ere this from lack of ammunition," and that is exactly why we cannot take this particular month or year to limit the amount either of production or of export. If Germany is willing to agree with the United States and with all the nations on a scale of uniform limitation of the production of munitions of war and of erection of armaments, the American people will be found enthusiastically ready to coöperate. But on the side of the United States there can be no sudden reversal, in the midst of war, of a policy that both Germany and the United States have pursued continuously in dealing with other nations through all our respective histories. We should have surrendered our neutrality if we had so basely intervened, by such unexpected reversal, when any nations, in pursuance of their undoubted rights in international law, desired to buy of our citizens. Germany did not ask us in times of peace to agree on any mutual limitation of production or export of such material. She never gave reason to suppose she desired such limitation and she has, for many years, been first among manufacturers and shippers of war supplies. It is strange indeed that Germans should have such a curious expectation now of the United States.

What Americans desire is that the war, for which there was no initial justification, should be over, and then that a way may be found whereby at least such a hasty rushing into war may afterward be made impossible. That ought to be the irreducible minimum of our national policy. The limitation, not of export but of manufacture, of armaments may be a step toward that end. If the sympathy of Germany had been given to that step when the Czar first invited the Powers to provide for it

through the Hague conventions some years ago, there might be no such crisis in the world to-day.

But Germany cannot stand for unlimited traffic in armaments during the wars of other peoples, and then expect a neutral nation to forfeit its neutrality by choosing for a new policy a particular time when the scale of victory might easily be changed from the one to the other party by means of it.

THE national conventions of the Brotherhood of St. Andrew have long since ceased to interest only the members of that order. They are now the annual great spiritual demonstrations of the Church's laity. Centering as they do about the Corporate Communion, the pinnacle of the four days' programme, they testify that the American Church laity do indeed appreciate, as a body, that their spiritual strength is derived chiefly from the sacrament of the altar.

The Brotherhood Convention

The convention for the present year will be held in Los Angeles from August 25th to 29th. Many Churchmen will be in the vicinity at the time, by reason of the expositions, and surely many of these will make it a point to cease sight-seeing for a time and take this spiritual retreat in connection with their vacation.

We earnestly bespeak the interest of both clergy and laity in the convention.

IT is a pleasure to chronicle the large increase in THE LIVING CHURCH WAR RELIEF FUND that is recorded below, due chiefly to the munificent gift of one contributor. Where contributions are not designated for particular purposes we are holding them pending full information from the rectors of the several European churches as to the probable amounts required by each for the maintenance of the churches and their services during the coming fall and winter. Requirements for that purpose must first be met from this fund; relief work must come second. The necessity for this will be evident. The American Church having corporately made itself responsible for its several outposts on the continent of Europe, these cannot be abandoned in this present emergency, when they are needed more than they ever were before but when their ordinary income has, for the most part, disappeared. Without the assistance that this Fund has given, it would have been necessary for these churches either to appeal to the Board of Missions for assistance, which it would have been very inconvenient if not impossible for the Board to give, or to close their work entirely. We cannot administer relief unless we first sustain the centers of relief.

War Relief Fund

But these churches are nobly fulfilling their purpose in this day of need. They are administering spiritual and material assistance to whomever they can. With respect to the two churches in Germany—at Munich and in Dresden—they are also fulfilling the purpose of an unofficial American center of influence, and the rector at Dresden writes that there are still as many English as Americans in his congregations, though of course the number of both has dwindled materially and the weekly offerings are very small indeed. He thinks that in September there will be some accessions to the American colony from Denmark and Norway, if it shall be possible to cross the line. Certainly the need for maintaining these American centers is nowhere greater than in Germany, and their opportunities to extend friendly offices to the English residents must prove of inestimable value to these. Similarly, we earnestly hope, are the friendly offices of the American churches in the countries of the Allies placed at the disposal of Germans and Austrians, in their respective centers. The Church knows neither nationality nor belligerency in giving her ministrations.

The following is the list of contributions for the week ending Monday, August 9th:

Woman's Auxiliary, Church of St. Michael and All Angels, Anniston, Ala.	$ 1.96
Mrs. Robt. Mathews, Rochester, N. Y.	10.00
A St. Clement's Church boy, Philadelphia	2.00
K. K., Bloomfield, N. J.	10.00
Reader of THE LIVING CHURCH, Lynn, Mass.	2.00
"Pynelis"	25.00
"A tenth"	1.30
A Daughter of the King	1.00
"Three boys and their mother," Corvallis, Oregon*	10.00
"A Massachusetts daughter of the American Church"†	500.00
Total for the week	$ 563.26
Previously acknowledged	13,066.72
	$13,629.98

* For Belgian relief.
† One half for Belgian relief in Paris, one half for relief at Geneva.

ANSWERS TO CORRESPONDENTS

CURIOUS.—(1) It would be proper for a Churchman to receive Holy Communion in a Greek church provided the priest understood whom he was communicating.—(2) The Old Catholic Churches admit Anglicans to receive at their altars but in some respects are not in full communion with the Anglican Churches.—(3) There is no Anglican authority for the office known as the Asperges, but it is used in some few churches as an extra-liturgical rite, which, if it be sanctioned by the Bishop, is not unlawful.

THINK ON THESE THINGS

By H. C. TOLMAN, D.D., LL.D.

ELEVENTH SUNDAY AFTER TRINITY

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things."

We become what we make ourselves, and this depends largely on what we assimilate. A sculptor in the study of his model becomes like the ideal which possesses his soul. The painter of the landscape comes close to the soul of nature. The scholar approaches ever nearer to the heart of truth.

Thoughts are to the mind what food is to the body.

If we think mean thoughts, we shall become like our thoughts.

Thoughts crystallize into acts and acts into character.

Show me a man who thinks of self, and I show you a man who acts for self.

There is much meanness in the world, and if we search for it and think upon it, it will ever haunt us.

The low and the small will sneak out of their hiding place and tabernacle with us.

But let a man go through the world with his eyes fixed on the stars and he will see a vision of God.

Man so often makes God like himself. A narrow man has a narrow God. A stern man has a stern God. The Pharisees were stern when they brought to Christ a woman taken in great sin. "Moses commanded us that such should be stoned." That is the law. Vast the difference between our Lord's judgment and theirs, a difference as great as between sunlight and frost. This was the verdict of a God of Love.

If we love darkness, our spiritual sight becomes darkened.

The visitor to Mammoth Cave sees in the Echo River the eyeless and colorless fish. We are told that these sightless creatures once had eyes which saw the light, that coming from the bright outside world into the stillness and eternal darkness of that cavern which for them became a permanent home, their vision was gradually dimmed; it vanished utterly, till at length in successive generations nature herself ceased to supply the organs of sight.

This is nature's law everywhere; true not only of the physical eye, but true of the mental and spiritual eye; true of life in all its phases; true of the soul of man.

Despise with all the intensity of your mind two things, what is low and what is false; but instead of despising learn to pity those who are low and false, for as Sophocles says, "Such natures are for themselves the hardest to bear."

How can we rid the soul of the selfish, the mean, the impure? Not by driving them away, for they return. How do we make a dark room bright? Not by driving out the darkness, but by opening the shutters and letting God's sunlight stream in.

So it is with the soul. The true, the beautiful, the lovely, the pure, the holy are emanations from God which enter the heart of man if the windows of the soul are open to receive them. When Hercules wrestled with the nine-headed Hydra, Iolaus burned the wounds inflicted, for before this two new ones grew for every one which was struck off. Superficial treatment would not do. The place had to be burned with fire.

So sinful thoughts must be burned by the sun of Righteousness, yes, often by the fire of trial and affliction.

The sea mirrors the sky above it. It may reflect the dismal thunder cloud, the lurid lightning, or it may reflect the azure blue of God's fair heaven.

In the same way our lives reflect our thoughts, dismal, foul, envious, or radiant, loving, holy.

I ask that you read again the words of the apostle: "Whatsoever things are true," etc., and that you ever "think on these things."

AMERICAN RELIEF WORK IN GERMANY

Distinguished Physicians and Others Active in Munich

EFFORTS MADE TO TEACH CRIPPLES TO BE OF SERVICE

MUNICH, July 8, 1915.

CONSPICUOUS among the agencies in Germany for the merciful relief of the worst sufferings of the war, is the American Red Cross Hospital of Munich. Though, for obvious reasons, not organized in connection with any church, the majority of its executive committee are conspicuous in the work of the American Church here. Dr. J. Milnor Coit, president of the Committee, is also senior warden of the church, Dr. Henry Sabin Leake is a vestryman, and Dr. George Stewart Fullerton is a prominent member of the church and was for years a vestryman. Dr. Franz A. R. Jung and his wife, Dr. Nordhoff-Jung, complete the hospital committee. Dr. Franz Jung is head physician, and his wife directress of the hospital. Both are well known and esteemed in the city of Washington, where they practised for fifteen years up to the time this war broke out. The nurses in the hospital with two exceptions are all Americans, and it is entirely supported by American money. It enjoys the reputation of being one of the best conducted and most popular hospitals in Germany. This is not mere assertion. The American hospital in Munich was selected as one of two hospitals in Bavaria best suited to care for the cases of blind soldiers, and the selection of these two was officially stated to have been made because of their reputation for thoroughness and popularity.

The hospital receives, in all, about seventy patients. Of these there are at the present time about fifteen cases of blindness from injuries. More such are coming till the number will be thirty-two. The rest of the cases are of maiming and internal injuries. Dr. Jung being a specialist in these latter cases, the hospital gets a considerable number of them. Incidentally, it would make the hearts of the Battle Creek (Mich.) advertising managers rejoice if they could hear what Dr. Jung says of the value of most of the American "breakfast foods" as a diet for the poor fellows injured in the intestines, but alas! even the American hospitals in Germany cannot get them. In another respect, however, we have reason to feel grateful. We have received from the United States, within the last two weeks, at the American hospital in Munich, 10,000 pounds of absorbent cotton, 1,000 yards of muslin bandages, some bandaging gauze, and some specially made flannelette shirts for the wounded. The hospitals, American and German, had generally been reduced to using moss instead of absorbent cotton for wounds. This splendid consignment has come to us by the express written permission of the British Ambassador to the United States as a special concession to the appeals of American hospital workers here. This kindness to us, as Americans, we very much appreciate.

I am in and out of the American hospital here a great deal, and personally know and talk to most of the patients. It is difficult to shake off a feeling of depression at the sight of all this mutilation. In fact it would be impossible were it not for the men themselves who, for the most part, are a sort of miracle to me of courage and cheerfulness under such difficult circumstances, and in whom the spirit of sacrifice for what they, right or wrong, consider a just cause, is something approaching the sublime. A blind soldier said to me in all seriousness: "We blind, with few exceptions, would eagerly go back to the front again, if the Army needed us and could find some useful way in which we could help." That feeling is general among the injured of every description.

While the situation of the blind presents a source of pathos that has no stoppage in sight—only a little amelioration—that of the crippled has its growing bright relief. The enormous number of maimed in the country has stimulated or forced the inventive capacity of surgeons and men of mechanical genius to devise means of bettering their condition through special education and special appliances, both for their sakes and for the sake of the country. A common movement for this end started almost simultaneously in several places both in Austria and Germany, being suggested by a common need. Among the first of these efforts in Germany was the activity of Dr. Milnor Coit in connection with the American Red Cross hospital in Munich. Dr. Coit, who is a born philanthropist as well as

(Continued on page 557)

WORK OF THE AMERICAN CHURCH IN PARIS

Helping the Helpless and Wounded

HOW THE CHURCH IS BROUGHT TO THE SOLDIERS AND REFUGEES

PARIS, July 14, 1915.

JUST how does the American Church help in this great war?" "Where do you get the money?" "Who helps with the work?" "Where do you send the things?" "How is it specifically *Church* work?"

These and a thousand other questions like them come to be answered almost daily. To the Editor of THE LIVING CHURCH and those who have generously given to the Fund which it has administered, it will not be uninteresting to have a few direct answers.

You will understand that Americans, as such, are always guests in a foreign land; that our *institutions* are here, primarily, for our own people; those who come and go or those who live here. The American Church in Paris is a corporation of the State of New York and it pays its taxes here in France and is free from governmental supervision. It has always maintained a work of charity amongst French people. When war was declared, its first charge was the Americans. How it answered that need, those who turned to it can best tell, and a recent mail brought some pressed flowers from an American garden and a letter with this message: "I am sending the things just as directed in THE LIVING CHURCH. . . . My heart is full of the work. . . . It is a gift of appreciation."

Slowly the tide of American life has flowed back to our own land and not all but most of those who remain are here because of family relationships or business obligations.

Still the Church helps. How? The rector was for seven months actively at work with the American Ambulance. That is now generously befriended and the rector's entire time is given to relief work and he also serves on the national committees for the soldiers who are blind or who have suffered amputation.

We have in the parish house an *Ouvroir,* and all the workers are paid and have been since September, 1914. They are people who would otherwise be in want. Part of the workers sew at home and we have had as many as fifty at a time on the weekly pay rolls. This is war work and especially directed. (The regular mission work was done as usual this year and has in no way been interfered with.) When the war is over the special work will stop. The Church gives to all classes of people, but as largely as possible *through* French people. It gives, for instance, to one French gentlewoman a dozen sheets. "What for?" Why, because she is working day and night for her people and one of her charities is helping little girls who are separated from their families. She has found a home for twenty-four of them—we have helped with the clothes for these girls aged from ten to fifteen years. She has their little beds and we made some sheets out of a pile of linen covers which belonged to her grandmother and were anciently used for the baths that were carried through the streets to private houses. There were not enough covers to make all the sheets so—we gave the rest.

Then there are the small hospitals everywhere which we help with every conceivable thing needed. Sometimes we make the things, sometimes we buy them, sometimes we give clothing that is sent from America, but we must always supplement that, for the clothing worn here is not just the same as we wear in America.

Recently we asked for muslin to make underclothes. French people do not understand the use of woven underclothing. The peasants absolutely can not change their ways, so it is quite useless to give it to them. Here almost every one uses linen; but the mills are burned, the weaver is gone to the war, and the little linen left is very dear. I cannot tell you how much we need sheets and towels and blankets, for hospitals and houses, and now also we ask for flannel and for socks.

You ask where the money comes from that has made our large giving possible. From people of every creed and mostly in littles, and it is all put in the bank and administered in the name of the Church, no matter who gives it.

Here are the marks [on the next page] with which each packet goes. You will notice one that is *"Ouvroir Eglise Americaine."* Every gift not sent directly to the Belgian soldiers, at the front, goes marked that way. Since November the

Church has housed a great work for the Belgian army. It is a great story, as great as the work. Just now it is too long to write, but the American Church is known to every soldier in the Belgian army, and the daily history of this work has been kept in French and English.

Yesterday a young French teacher, whom we barely know, came to the rectory with a box containing twenty charming little dresses. It is her third gift to us and she made her first from an Alsatian costume which was her family treasure. She says that we can reach further with our charities than she can and that she loves to help. Thanks to the American Relief Clearing House we get the boxes sent to us very soon after they reach Paris. The Clearing House has its offices in Mr. Herrick's old house—the house that many of the ambassadors have occupied—and it is a busy place, for it serves all of France. With our first gifts we often had to pay charges, sometimes duty. Now the things are put down in the parish house and a few sous' fee brings most grateful thanks from the porters. The store rooms of the Clearing House are not far away, and are given and cared for by La Duchesse de Talleyrand, who maintains in the same building one or two permanent charities. Every Thursday morning the Committee for the Belgian Army meets in the library of the parish house, its work being directed by M. Dumain. His Excellency was France's Ambassador at Vienna when war was declared. He and his serve, with brain, purse and hand, their country every day and all of every day. Through his counsel much of our giving can be wisely directed.

You see the *whole nation* is fighting for liberty; not just a small army. Everybody helps.

Now is this the Church's work? It is the great gift of many within and without our own household of faith administered in the Church's name and in America's name.

No one could tell you with what grace these people whose land is invaded let us help. Not for one moment do we ourselves forget that we are guests in their land, when the needs change every day and where sorrow is in every household.

The Church's sufficient reward is this, that one of France's most great-hearted workers, a devout Roman Catholic, said as she left the parish house one day:

"I think the Church must have been like this in the days of the Apostles."

Will you also kindly make a note of the fact that all gifts of every sort are promptly acknowledged but the uncertainty of the mails at this time makes it probable that some of the acknowledgments do not reach their destination.

With appreciation of your kindness I am faithfully and gratefully yours, Samuel N. Watson.

DEATH OF REV. GEO. D. HADLEY

A LATE telegram states that the Rev. George Daniel Hadley, rector of St. John's Church, Jersey City Heights, N. J., died on Monday, August 9th, at Hanover, N. H., after an operation for appendicitis, aged thirty-four years. The funeral is appointed for Thursday in Jersey City.

Mr. Hadley had done remarkable work in his parish and his death comes as a great surprise to the city. He was a graduate of the University of New York with the degree of Ph.B., 1902, and A.B., 1903; and of the Cambridge Theological School, B.D., 1905. In the latter year he was ordained deacon and a year later priest by Bishop Greer. The first two years of his ministry were spent as assistant at St. John's, Jersey City Heights, after which he was for a short time rector of St. John's, West Hoboken, and then, in 1908, was recalled to St. John's, Jersey City, as rector. He has continued in that capacity since.

Happy are the pure in heart; for their purity is a sign of humility, enabling them to see God everywhere and in everything. When the vain man does great things, he sees only himself in it. When the humble man does great things, he sees God in it.—*W. J. Burtscher.*

AMERICAN RELIEF WORK IN GERMANY

(*Continued from page 556*)

educator, is known and beloved among a large number of prominent Americans, many of whom were among his pupils during his long career at St. Paul's School, Concord. He is a son of the late Rev. Joseph H. Coit. The following case, while of general interest, will especially entertain those to whom Dr. Coit's amiable characteristics are familiar, and which have won and kept for him so many friends.

As far back as last September, a promising young soldier was brought to the hospital with his right arm gone. He was a country boy, but bright and ambitious. The loss of his right arm seriously depressed him as he saw no way of overcoming this handicap to his making a living. Dr. Coit interested himself in him. He suggested to him other careers than farming or gardening, and promised to help him. Remembering how he himself had to learn to use his left hand, by an injury to the right, he began teaching his pupil, out of his own experience, how to write with his left hand. This was difficult at first as the hand was a hard one. The doctor, however, procured a drawing frame, and by the aid of this, with large copy, the young soldier got the reversed motions and directions. By industry and natural ability, he was soon able to write a rapid, round, legible hand. While this practice was going on, he was also receiving from Dr. Coit lessons in English and French at which he showed himself apt. What may not seem of so much consequence in an educational career, but which, to a left-handed, one-armed man is very important, he was also taught to take complete care of himself without help—dressing and undressing, etc.—even to tying his own cravat. (If any one thinks this is easy with the left hand alone, let him try it!) The dear doctor is now very proud of the fact that his first war invalid pupil is occupying an important post in the correspondence department of the Dresdener Bank in Munich.

The success which was being attained in process by Dr. Coit really brought the American hospital in Munich into the field as one of the leaders in this beneficent work of educating and training the maimed, which has now attained to large proportions in Germany and in Austria. Perhaps the first institution which took up this work on a large scale and with big results was the "Orthopædic and Medico-Mechanical Central" started in Vienna soon after the beginning of the war. A brief description of this institution, its methods and work, will be, perhaps, the best way to bring the work of similar ones on an equal or smaller scale before the American public.

Three months after starting, the Vienna institution added a special training school to its medico-mechanical plant. This was in the form of a barracks city, and could accommodate 3,600 men. In this training school at least twenty-six different trades or industries were available for teaching to the maimed.

As soon as the men are convalescent, they are taken by the institution and prepared, by removing first of all from their minds the depressing conviction that seizes them all, that they are helpless and for the future must be dependent. When the cure is further advanced, many various and ingenious gymnastic and mechanical devices are used to correct defects, such as stiffness of fingers, hands, and arms, etc., resulting from the wounds or indirectly due to the treatment of them. Then careful examination is made of the invalids as to education, capacity, old occupation, preference for trade or calling, and aptness. When a decision is made, the direct education or re-education of the invalid to suit his new limitations is begun.

If the education is in a trade, the old and familiar trade is selected by preference, and the patient taught to carry it on under his disabilities. For example, if the right arm has been lost, the left hand and arm are trained to do the manipulating that was formerly done by the right, while a mechanical right arm is substituted, jointed like the arm of a manikin and provided at the hand end with a clasp which can seize like a finger and thumb. This arm end can be removed and replaced by an end with a socket, controlled by a spring, which can pick up and firmly hold—and again release at will—almost any kind of tool. By careful practice under expert teachers most common tools can be manipulated by this artificial arm and its attachments with almost the same net result as a real arm and hand.

As for the training of the left hand to do duty for the right, most of the right-handed world is under a mere suggestion as to the helplessness of the left hand. The deftness of multitudes of left hands on the piano or other instrument is sufficient proof of this. What is lacking is practice.

Where both arms of the invalid are gone, he is taught to

use two mechanical arms; and although the choice of trades or occupations is more limited, he can acquire considerable skill in this more limited number and at least be self-supporting and independent.

I had the good fortune to hear in Munich a lecture on this subject, by the chief of the medical staff of the great Vienna institution I am describing. The lecture was illustrated by moving films. Maimed soldiers were shown in the course of practice with tools and instruments in many trades and occupations. The disabilities shown were of all sorts down to the complete loss of both arms and both legs. One such armless and legless man was portrayed by the moving films in the act of operating a turning lathe, with power supplied by his mechanical foot, while he was standing on the other. With mechanical hands he manipulated the block of wood till the lathe cut it into the desired form. He is at present, so the lecturer told us, the foreman of a large workshop, and can himself make anything the shop turns out.

Another picture shown was that of an armless and legless verger, who, having left his peaceful duties for the war, lost all his limbs. The Vienna institution took his case in hand, cured him, trained him, fitted him out with mechanical limbs, and made it possible for him to take up his old duties. These consisted partly in assisting the priest in adjusting his vestments in the robing room, serving him at the altar, and again removing his vestments after the service. This branch of his duties was shown by the films in the process of being carried out.

The last and most astonishing film shown was that of a man without legs who was placed upon a table so that the two exposed stumps of his lost legs could be seen by the audience. The mechanical limbs were then adjusted in the presence of the audience, the man then got down from the table and not only walked all about the room with ease, and hardly any apparent stiffness, but walked up and down a flight of stairs unassisted, and without touching a rail or using a cane.

These mechanical limbs, through the use of which such results are possible, are not the old-fashioned wooden or cork legs, but delicate, though strong, steel frames, made in the form of the limbs and supplied with all necessary joints, and some sort of simple contrivance for controlling them. These steel frames are covered with a light substance like willow or rattan. Of course the use and manipulation of these limbs is part of the instruction, and the institution finds positions for those who have become sufficiently proficient to fill them.

I have described this particular work in Vienna because it is probably the most advanced and extensive; but similar institutions on a smaller scale are multiplying according to need both in Germany and Austria, and many of the trade schools in both countries, because of their adaptibility for conversion into invalid training schools, are gradually being more and more so used. The German and Austrian governments are doing all possible to spread a knowledge of, and interest in, this work which commends itself on grounds both of humanity and statesmanship. The lecture in Munich, which I have described, was given to interest the people here, through knowledge of what can be and is being accomplished, in establishing a work on similar large and thorough lines. Work on a large scale here is to be undertaken as a result. In the same way, the work is being spread to other cities and people, especially those of means, interested. It makes the heart feel somewhat lighter to find that effort is being made, and work done in a progressive and systematic way, to lift the pall of helplessness which would otherwise rest over many times ten thousand crippled soldiers in these two countries after the war. WM. E. NIES.

WE DO NOT VALUE prayer enough: we do not realize that it is our only means of communication with God. He communicates with us through His Word, the influence of His Holy Spirit, and the voice of conscience; but, if the return wire of prayer is down we are cut off from communicating with Him. Let me illustrate what I mean, even though it is in a homely way. One night last week I was on a trolley car nearing my home. Suddenly the lights went out and the car came to a stand-still just as it was about to round a curve. What was the trouble? The trolley had "jumped" the trolley wire and, on account of lack of power, the car could not move. The power was present in the overhead wire in sufficient force to move hundreds of cars but the one I was in was not in touch with it. My brother, are your spiritual lights dim, or out? Does failure attend your attempts to serve Christ and His Church? May it not be that you are not in touch with power? It is just overhead and all around you and within the easy reach of prayer.—*Alan Pressley Wilson.*

BISHOP MONTGOMERY ON S. P. G. PRINCIPLES

Edinburgh Precedents Have Been Stretched Too Far

E. C. U. WILL MAKE INQUIRY AS TO CONDITIONS IN THE MISSION FIELD

The Living Church News Bureau
London, July 23, 1915

BY request of the Standing Committee of S. P. G. the *Church Times* published last week, almost in its entirety, a lecture which Bishop Montgomery gave at the recent Summer School at Eastbourne. In this paper the S. P. G. Secretary addressed himself to an informal consideration of the principles and ideals of the Society, and his dealing with the subject, though so far as possible from only a personal point of view, has special significance in view of the grave anxiety among so many Churchmen at the present time concerning the real loyalty of the S. P. G. to the Catholic principles of the Church in the mission field. It is to be noted that Bishop Montgomery can no longer identify himself with the Edinburgh Conference.

The S. P. G. has its own special difficulties the Secretary said; they arose from "big ideals and sympathies." They helped dioceses, not individuals, whatever their Church standpoint in detail. They were not in ideal "a set of people pledged to further the growth of certain Church principles," and yet each of them had his own strong convictions. Very often in their hearts they might disapprove of the action of some diocese; but they were not made to be the judges. They had not uttered a word officially about Kikuyu, because it was not their business. They were not in charge of any diocese, nor do they exercise jurisdiction over any clergy. Years ago they were "so anxious not to enter into party questions" that they elaborated a scheme for the passing of men for the Church abroad, which was surely unique. They begged the Archbishops of Canterbury and York and the Bishop of London to choose five of the clergy to form a Board of Examiners. The Board reported to the Standing Committee whether any man was fit to go abroad or not. That was all. "Officially we know nothing about their views," declared the Secretary.

Passing on to his own changed attitude towards the Edinburgh Conference, Dr. Montgomery said that it was breadth of sympathy that caused him and some few other Churchmen to join the Conference. Since then that Conference had been the cause of councils or federations in many lands. Some of those local federations had become perilously near to being close federations, with growing executive force as one body in full communion. The Bishop foresaw that tendency after the Edinburgh Conference, and he was reluctant to join in anything like a Continuation Committee. Of course, Churchmen had taken alarm at these developments abroad. The S. P. G. had never had any connection with any of them:—"I think the Church, indeed, as a whole, has been frightened, and rightly so I think, and will certainly draw back. Remember it is our breadth of sympathy which makes that pendulum swing; and we want very strong Churchmen in the S. P. G. to sound the alarm, but not to leave the Society. Speaking for myself, I confess that, though breadth of sympathy took me to Edinburgh, I am to-day among those who are alarmed. I could not go to an Edinburgh Conference to-day because it would be impossible to prevent misunderstanding. The consequence of the extreme swing of a pendulum is to produce a reaction, a pull-back, and it is right it should be so. My own earnest appeal to Churchmen younger than I am, in consequence of the present situation, is to demand in the name of the Church, in order to allay unrest and alarm, another Pan-Anglican Conference three years hence."

The answer to Kikuyu was another such Congress, and every section of the Anglican Communion should be besought to send its strongest representatives from every quarter of the globe.

Bishop Montgomery then proceeded to make an earnest appeal to "Bishops abroad" not to split the Church at home by acts which they now know do vex, trouble, and destroy unity in the Church. With regard to permitting members of Protestant bodies to preach in Church pulpits, he was wholly with those who protest. "It offends my own sense of discipline. I can not see that it is right to ask those who do not belong to us to teach in our churches." He also had a word to say to some of the Society's supporters. From time to time in the past, when some of them had asked in what manner they could still support the S. P. G. without being compelled to adopt the completely central position the Society occupied, he had personally answered that nothing was easier for them than to "earmark" their money for a certain diocese or province. If such a course would bring peace to the hearts of some of their warm friends, let them adopt that course now. To him it was more vexing than he could say to think that the S. P. G. should in such times as these lose the support of any Catholic Churchman.

Mr. H. W. Hill, secretary of the English Church Union, announces in the *Church Times* that a Committee of the English Church Union has been appointed by the president and council

Committee on Foreign Mission Needs

to ascertain any facts connected with the foreign mission field needing special emphasis at this time. That Committee has met and drawn up a paper of questions for information as to the opportunities for Holy Communion, confession, hours of service, etc., and also as to where Kikuyu practices have obtained, and as to the attitude of Bishops towards such practices. This paper of questions will be printed and put into circulation almost immediately. The Committee, after a careful review of the situation, "feels that not only should a greater interest be shown in missions worthy of support, but that, in view of the difficulties arising out of the Kikuyu Conference, and the Statement of the Archbishop of Canterbury, if those difficulties obtain in other parts of the mission field, the facts should be ascertained." Mr. Hill would be very glad to send a copy of the paper of questions to any one who was willing to facilitate the work of the Committee by obtaining authentic answers to the questions. He adds that the work of the Committee is independent of the work of education among their branches and district unions which was decided upon at the recent annual meeting of the Union.

The Barnstable Branch of the Junior Clergy Missionary Association has passed the following resolution:

Barnstable Resolutions

"Inasmuch as the practice of admitting members of separatist bodies to Holy Communion, or of admitting them to preach in the pulpits of the Church, is contrary to Church order, members of the Barnstable Branch of the Junior Clergy Missionary Association look for some assurance that these practices will not be allowed within the sphere of any mission supported by S. P. G., and if the practices are persisted in, that the Society will withdraw such support."

The War Office announces that in view of the large number of Church Chaplains now serving with the troops under Field Marshal Sir John French's command, and of the increases which are in course of being made to our forces in France, the Secretary of State for War, with the concurrence of the Archbishop of Canterbury, has appointed the Bishop in Khartum (Dr. Gwynne) to act as the Chaplain General's deputy for all purposes connected with the work of the chaplains amongst the troops. The steps that have now been taken to provide a Bishop for the front are in compliance with the resolution passed by the Upper House of Canterbury Convocation at its recent session and at the instance of the Bishop of London. No doubt it will cause keen disappointment among the troops, both officers and men, that the Bishop of London himself could not have been selected for this difficult and very important sphere of work. Perhaps the next best choice would have been the Bishop of Pretoria. The Archbishop of York has recently been visiting the Grand Fleet at various bases.

Chaplains Among the Troops

The King and all leaders of the nation are to go to St. Paul's on August 4th to inaugurate the second year of the War by invoking the help of Almighty God.

The Bishop of London has followed up his Pastoral Letter to the clergy and laity of the diocese, in which he announced that Sunday next (St. James' Day) would be observed in his diocese as a special day of intercession to God for the King, the Nation, and his Majesty's Forces, by issuing an address to the people of London. In conclusion, the Bishop says that these are the resolutions which it seems to him we all are bound to keep: "I will pray, I will repent, I will serve, I will save." Certain subjoined prayers are suggested for daily use.

Address by the Bishop of London

The Central Board of Finance of the Church has received two donations for the work of the Board, one for £5,000 and another for £1,000. Both gifts were received in time to allow of their investment in the new War Loan.

Mr. James Haworth, of Rochdale, Lancashire, deceased, bequeathed about £18,000 to the Ecclesiastical Commissioners in trust for the payment of subscriptions or donations for Church improvements or expenses or for vicars and assistant curates within ten miles of his place of abode.

J. G. Hall.

Happy are they which do hunger and thirst after righteousness, for it also is a sign of humility. The hungry beggar who comes to the back door for a bite to eat is a true picture of humility. If he did not ask for the bread he wishes in humbleness, he would not get it. When we so hunger and thirst for the right that we are willing to come to God in the humility of a beggar asking for bread, we shall be filled.—*W. J. Burtscher.*

WIDOWS' PENSION LAW IN NEW YORK CITY

Mayor Has Appointed a Child Welfare Board

BRITISH SOCIETIES ATTEND INTERCESSION SERVICE AT TRINITY CHURCH

New York Office of The Living Church
11 West 45th St.
New York, August 9, 1915

MAYOR MITCHEL appointed the Child Welfare Board on Friday the 6th. This organization is charged with the duty of administering the widows' pension law passed by the last legislature. Four of the eight appointed members are women. Relief will be taken to the widow mothers of the city. The members of the board are Mrs. J. Borden Harriman, Mrs. Rogers H. Bacon, Mrs. William Einstein, Miss Sophie Irene Loeb, Edwin F. Maynard, the Rev. William A. Courtney, Michael Furst, and William H. Matthews. The City Commissioner of Charities is a member *ex officio*. The board serves without pay. Mrs. Einstein and Miss Loeb made the investigation for the legislature which resulted in passage of the law. The board will organize immediately and prepare a budget, and then the Board of Estimate will make appropriations to carry out the work.

THE LATE REV. F. B. VAN KLEECK, D.D.

The salient features of this new form of public philanthrophy may be of general interest.

It is provided that every destitute widow having at least one child under sixteen years of age may receive a weekly allowance of from $2 to $3 for the support of each child. The widow must convince the board she is a proper guardian for the children and will spend the money for their support. The allowance made will be the amount the support of the child would cost the city in an institution.

Thousands of widows will be able, officials believe, to maintain their homes and keep their children in the homes instead of sending them to institutions as a result of this assistance. A widow with three children under sixteen years of age will receive between $25 and $35 a month, according to her own earning capacity and the ages of the children. Allowances will be made for periods of six months. The husband and father must have been a citizen of the United States and a resident of this state at the time of his death.

The usual service of "supplication and intercession for the restoration of the world's peace and for divine guidance for all men" was held in Trinity Church on Wednesday noon, August 4th. About 300 members of St. George's, St. Andrew's, and St. David's Societies, the British Schools and Universities Club, the Canadian Society, and the Imperial Order, Daughters of the British Empire, attended the service.

Service of Supplication

According to sensational newspaper reports it was a pro-British affair and "the neutrality of Trinity Church received a jolt." The facts are that the order of service on Wednesday was the same that has been used every week-day since early last fall, and that these noon-day services have always been open to everybody. The president of the St. George's Society informed the rector that the British organizations wanted to attend the regular service on that particular day, which was being observed in England as a day of intercession. The rector replied that he would be glad to have them attend. The only special thing was the issuing of the following announcement by representatives of the societies—not by parish authorities:

"On Wednesday, August 4th, special services are to be held throughout the British Empire on the anniversary of the declaration of war. Services of supplication and intercession are daily held at Trinity Church, Wall street and Broadway, at 12 o'clock. It is suggested that members of the various British societies attend the service on Wednesday next, August 4th, at noon."

Interest in the subject of Religious Education is steadily gaining in New York and vicinity. The prospects for a great meeting in Synod Hall on Friday evening, October 22nd, are encouraging. Miss Abby Porter Leland, Ph.D., is chairman of the Demonstration School Committee of the Commission on Religious Education, Second Province, and a member of Bishop Greer's Committee on Week-Day Religious Instruction. Correspondence on the subject of the October mass meeting, addressed to her at 420 West Twentieth street, New York City, will receive every consideration.

Religious Education

The vacation schools concerning which information has already

(*Continued on page* 561)

VACATION BIBLE SCHOOLS IN BOSTON

Excellent Efforts to Assist Children During the Summer

INVITATION TO PRAYER IN THE WORLD CRISIS

The Living Church News Bureau
Boston, August 9, 1915

IN this age of secularism, and of home neglect in religious teaching, we should welcome all sincere efforts to bring the Bible into the hearts and minds of the young. Therefore, we can commend the Daily Vacation Bible Schools of greater Boston. "Non-sectarian" in character, they already number eighteen, with an average daily attendance of 3,000. Four principal teachers in each school are assisted by volunteers, making the entire teaching force of 112. The teachers come chiefly from the colleges of Wellesley, Radcliffe, Harvard, Vassar, Mt. Holyoke, and Boston University. Two hours in the morning for five days a week are devoted to music, Bible-study, habit talks, games, handicrafts, etc. The children bring thank-offerings, which are used in starting new schools. The schools are graded. An excursion to some country or seaside place is given each week and at the end of the term of six weeks there is to be a commencement exhibit of what has been accomplished.

The vacation period, leaving children all day on the streets, with unlimited opportunities for mischief, has long been realized as a dangerous time and it is well that so many efforts are now being made to occupy at least part of this time profitably.

The Mt. Vernon Congregational church has adopted a species of school of this sort, which, however, meets Sunday afternoons only. It has met with a gratifying response.

The "Committee on Evangelism" of the "Massachusetts Federation of Churches" has issued the following appeal:

"*Resolved*, That, in view of the widespread religious interest and general seriousness of mind occasioned by circumstances connected with the world-wide war, this committee hereby recommends that the churches recognize the prevailing conditions as affording unusually favorable opportunities for urging the claims of God's kingdom and for successful effort to enlist large numbers of men under the leadership of Jesus Christ.

"To this end we appeal to the churches of every denomination, each in its own way, or in union effort, to engage with renewed zeal in the most energetic campaign possible to achieve these results. Let prayers be made unceasingly and personal work incessantly continued by every follower of Jesus Christ!"

The name of the Rev. Charles E. Jackson, a priest of the Church, appears among the signers. The Rev. E. Tallmadge Root, field secretary of the Federation, says:

"The first and main task of the Committee will be to act as a clearing house whereby the inspiration of these facts may be given to every denomination and to the public. . . . Thus, without any compromise of doctrines or methods, the several communions may secure a concert of action which shall impress the public mind and enable each in its own way to accomplish larger results. To this end the committee has issued the above address to the churches."

Here, surely, is a worthy means of coöperation—that of prayer for a common purpose—among all who profess and call themselves Christians. The more we pray in this fashion, the more we can learn to follow the great Commandments of love to God and to our neighbor.

St. Paul's Cathedral is having musical services on Saturday afternoons, which are attracting many persons. The Beethoven quartette sings two selections and there is also music by violin and organ.

Beach Services

The Rev. Ralph M. Harper, of St. John's Church, Winthrop, is holding services on the beach on Sunday afternoons, with marked success. Popular questions in relation to Christianity are presented and the effort made to answer them.

St. James' Church, West Somerville, is undergoing extensive repairs, remodelling, and enlargement, during the summer months. The rector, the Rev. W. H. Pettus, is spending the summer at Nahant.

J. H. CABOT.

A VAST deal of our physical weariness is the outcome of strains and tensions which are really rooted in the want of confidence in blessed and unfailing realities—in the lack of trust in God. He is the true sanctuary of the soul's rest. It is, after all, our nearness to Him which counts, our sense of the Unseen and Eternal. The channels by which His healing tides reach our weary or troubled spirits have many names—Duty, Truth, Love, Rest, Work, Waking, Sleeping, Joy, Sorrow—at home or afar. How He reaches us does not greatly matter; the main thing is that some new sense of power beyond ourselves should come in to heal, exalt, and sustain us.—G. G. A., in the *Congregationalist*.

PROTECTIVE WORK IN HYDE PARK, CHICAGO

How an Association Has Worked for Many Years

NOTES OF CITY AND VICINITY

The Living Church News Bureau
Chicago, August 9, 1915

ON July 27th the Hyde Park Protective Association celebrated its twenty-fifth anniversary. For more than a quarter of a century the association (one of the many voluntary societies that Chicago maintains for the enforcement of law and order) has done splendid work in a district bounded on the north by Thirty-ninth street, on the south by One Hundred and Thirty-eighth street (the city limits), on the east by the lake, and on the west by South State street, comprising over a quarter of the area of the city of Chicago. Law and order work really began in Hyde Park as far back as 1862, and many prohibition and local option districts had been created by the village board of Hyde Park before its annexation to the "South Town" of Chicago on June 29, 1889. Annexation came only after a vigorous legal fight, in which Melville W. Fuller was counsel for the Hyde Park citizens before the Supreme Court in 1888. Mr. Fuller, who was afterwards Chief Justice of the Supreme Court of the United States, was a well-known Churchman and personally interested in the work of the Hyde Park Protective Association. In 1892 and 1893 the executive committee of the association met weekly at the Church of the Redeemer. Mr. B. F. Quimby, one of the leading communicants of that church, was on the executive committee. Mr. A. B. Farwell, for many years an aggressive leader in this association and in the Chicago Law and Order League, says that here were laid the plans to meet the conditions of lawlessness that obtained at the time of the World's Fair.

For a quarter of a century the association has carried on a fight in Chicago against "blind pigs," gambling, and immorality, that has attracted to some extent the attention of the state and the nation. For this association has been the means of taking eleven cases to the Supreme Court of the United States, of which only one has been lost. The work against "blind pigs" has been waged as persistently as the evil existed, and has shown that it is possible for nearly twenty-five years to maintain a prohibition district in the city of Chicago. The association has during its entire existence been most successful in its efforts against gambling, and for twenty years it has fought immorality in the vicinity with results that the secretary terms revolutionary. For the last four years it joined with the Chicago Law and Order League and the Illinois Vigilance Association to obtain th now famous Injunction and Abatement law, which has already been referred to in this letter. For twenty-five years the association has coöperated with the men of the general assembly to protect the laws of the land. To-day many of our Churchmen are active in its work. One of these is Mr. Porter B. Fitzgerald of the Church of the Redeemer.

There is something romantic in the origin of Mr. Farwell's work in both the Hyde Park body and in the Chicago Law and Order League. Mr. Farwell, who has been the fighting champion of both organizations from the start, says: "I have been in this contest since 1888, largely as a memorial to a little fellow now under the sod. His prayer was, 'God bless the little boys, God bless the big boys, God bless the ladies'; and I felt that if we were successful in keeping out over four hundred saloons we were helping carry out the little fellow's prayer and the prayer of the Master, 'Lead us not into temptation.'" This fight in Hyde Park against evil has been one of the longest and most successful contests ever made in the history of the United States, and the people who have stood behind it are to be congratulated for their persistence. One of the most important phases of the work is that, by the aid of the secular and religious press, by distribution of good literature, and by public addresses, public sentiment has been created against the great forces of evil.

Rev. and Mrs. F. G. Deis on Furlough

The Rev. F. G. Deis, the curate whom St. Luke's Church, Evanston, supports in China, sailed from Shanghai on June 12th, when he and Mrs. Deis began their furlough. Their home is at Shasi, 900 miles from Shanghai and 300 miles from Hankow, the see city of the district of Hankow. Every two months Mr. Deis takes a country trip of about 100 miles inland to visit the mission stations. He says he is greatly touched by the simple faith and trust of the people whom he visits. The work in Shasi he reports as interesting and

progressing. Mr. and Mrs. Deis expect to be in Chicago early in September.

The Streator Chautauqua Association has been holding a Chautauqua from August 4th to 11th. A "union preaching service" was held on Sunday morning, August 8th, when the sermon was preached by the Rev. George E. Young, rector of Grace Church, Pontiac, Ill.

The Rev. Arthur Rogers, D.D., rector of St. Mark's Church, Evanston, is spending the month of August at his summer home, Lazy Lawn, Newport, R. I. The Rev. Professor T. B. Foster, of the Western Theological Seminary, is officiating at St. Mark's during his absence.

Delegates from about 200 Chicago churches, and leaders of many missionary societies in Chicago, attended the Y. M. C. A. camp held at Lake Geneva, Wis., August 6th to 16th, under the auspices of the missionary education movement. Every phase of missionary activity in the frontier districts of the United States and in non-Christian lands was studied in conference groups. At these conferences the policies were outlined for the promotion of missionary education in the churches, and a series of missionary courses was assigned. The Rev. Herbert W. Prince, rector of the Church of the Epiphany, took part in these conferences. H. B. Gwyn.

Y. M. C. A. Camp for Missionary Conference

WIDOWS' PENSION LAW IN NEW YORK CITY

(*Continued from page 559*)

been given in this letter appear to have given exceptionally good satisfaction this year. In Manhattan there are ten such schools, including Trinity, St. Augustine's, and St. Luke's of Trinity parish, St. Mark's-in-the-Bouwerie, Calvary, St. Thomas', and the Incarnation. More than 2,000 children are registered and receive good instruction every morning in music, habit-talk, inductrial work, and Bible story. There are also patriotic exercises in every school. The regular morning programme lasts two hours. In the afternoon the children are on certain days taken to parks, museums, or to the seashore. The schools have been organized this summer, as for two years past, by Mr. William Franklin Edwards.

Vacation Schools

The Cowley Fathers are furnishing the preachers at Tent Cathedral the week of August 8th, the Rev. Charles N. Field preaching throughout the week.

Services at Tent Cathedral

The services for the first week of the second month have been largely attended, although the weather was unfavorable during the first of the week. The question box continues to be a popular feature at these open-air services.

The impending strike of thousands of garment workers in this city, with all its untold misery and distress, has been happily averted. This has been accomplished by the painstaking and laborious work of the Board of Conciliation carried on for a number of days. The Mayor sent the thanks and congratulations "of the entire city" in a letter dated Friday the 6th, addressed to Dr. Felix Adler, chairman of the conference committee which handled the controversy so successfully. The communication reads:

Garment Workers' Strike Averted

"To you and to your colleagues of the Board of Conciliation the city is deeply indebted for this service. What you have done is very much more significant than the settlement of a single controversy. You have laid the foundation for a permanent peace and provided the machinery for the adjustment of future difficulties as they arise. This and the promise of your continued services in developing conditions of better industrial relationships in the cloak and suit industry which your council has undertaken to render as a standing commission are the conspicuous rewards of your difficult task of the past weeks."

SPONSORS AT BAPTISM

The legitimacy of Infant Baptism largely rests on the sponsorial system. It would be altogether wrong to baptize children without taking reasonable security for their being brought up in a Christian manner, and with a knowledge of the responsibility and privileges which belong to them by reason of their Baptism. This the Church endeavors to provide for by sponsors. These are really members of the congregation who are deputed to act on behalf of the body. Therefore of course they should be religious persons; they *ought* to be communicants, as fully representing the Church; but in any case they should be Church people and baptized. For any others, who are either indifferent to Church duties, or committed to some other form of religion, to act in this capacity would be perfectly unreal. They could not honestly and with self-respect (even if the Church connived at such an arrangement) promise that a child should be trained according to the Church's teaching for faith and life. All this is so obvious that it would seem unnecessary to state it were not questions from time to time raised.—*Bishop Hall.*

This is the crowning guilt of men, that they will not recognize One, of whom they cannot possibly be ignorant.—*Clemens Alexandrinus.*

JOINT COMMISSION ON MISSIONARY ORGANIZATION AND ADMINISTRATION

THE third meeting of the Joint Commission mentioned above since its appointment by the last General Convention was held at the Cathedral Church of St. Paul, Boston, on Wednesday, July 28th, there being present the Bishops of Minnesota, Southern Florida, and Indianapolis, the Very Rev. Edmund S. Rousmaniere, D.D., secretary, and Messrs. Anderson, Pepper, and Randall. A letter was read from the Rev. Dr. Hugh L. Burleson, who was thereupon invited to attend the session. A telegram was later received from Dr. Burleson expressing regret at his inability to be present.

The secretary read an editorial in The Living Church, of June 26th, bearing upon the work of the Commission. After extended, informal discussion, the following resolutions were adopted:

"1. Whereas, In the opinion of this Commission, it will make for efficiency if the several activities of the whole Church are so coördinated that one representative of the Church shall be the executive head of all of them, therefore

"*Resolved*, That the Commission favors an *elective* Presiding Bishop who shall in virtue of his office be the active chief executive of the Church's educational, missionary, and social-service work.

"2. Whereas, Until the General Convention shall have acted finally upon the proposed constitutional amendment for an elective Presiding Bishop—and, thereafter, until such amendment, if passed, shall become operative by the expiration of the term of the present Presiding Bishop—it is not practicable for this Commission to present a draft of canon consistent exclusively with there being an elective Presiding Bishop; therefore, be it

"*Resolved*, That Bishop Francis, Dean Rousmaniere, and Mr. Pepper are hereby appointed a committee with instructions to prepare a canon, or amendment to the existing canon, which shall incorporate or be consistent with the principles so far agreed upon by this Commission, and shall also make alternative provision, so far as necessary, for either the duties of such elective Presiding Bishop or for a continuation of the present office of President of the Board of Missions."

The secretary read a letter from the Rev. F. J. Clark, containing "suggestions for the reorganization of the present existing agencies for the strengthening and extending of the Church." The Commission found itself in general sympathy with these suggestions and referred them to the committee appointed to prepare a missionary canon (*cf.* Resolution 2).

The secretary read a letter from the Bishop of Shanghai, calling attention to the need of a different method of insuring a steady supply of the right sort of workers. Referred to the Committee on a Missionary Canon.

The secretary presented the resolutions passed at the Conference of Bishops held in China in September, 1914, and it was

"3. *Resolved*, That the title *Missionary District* be discontinued in foreign fields and the term *Missionary Diocese* be substituted."

Also referred to the Committee on a Missionary Canon.

The secretary read a letter from the Bishop of Wyoming. After discussion it was

"4. *Resolved*, That the Committee on Preparing a Missionary Canon be instructed to incorporate a provision that each Bishop receiving aid from the Board shall annually present, first to the Synod of his Province, and also to the Board of Missions, a complete budget of the needs of his diocese, under the heads of Evangelistic, Educational, and Hospital work (with any sub-heads that may be necessary); and that it shall be the duty of the Provincial Synod to tabulate the specific requests for aid in the order of their relative urgency or importance, and to report their judgment to the Board of Missions; and it shall then be the duty of the Board of Missions, having thus before it the budgets of the Bishops and the recommendations of the Provincial Synods, to tabulate all such requests for special aid (outside of regular evangelistic work covered by existing appropriations) in the order of their relative urgency or importance."

The secretary presented (1) a letter published in The Living Church; (2) letters from the Rev. J. Neilson Barry; (3) a letter from the Rev. James Wise. These were referred to the Commission on a Missionary Canon.

Considering further the report of the Committee of Domestic Missionary Bishops (*cf.* page 11 of report of the Second Meeting of the Commission), the following resolutions were passed:

"5. *Resolved*, That the Committee on Preparing a Missionary Canon be requested to incorporate a provision,

"That it shall be the duty of Missionary Bishops, and of any other missionaries whom the Bishops may designate, to give their services as speakers for some weeks in each year to aid in stimulating the interest and contributions of the Church; that it shall be the duty of the President and Secretaries to arrange for the assignment

of such speakers in such wise that no part of the Church shall be either neglected or over-solicited; and that it shall be the duty of the Council of Advice, in consultation with the missionary speakers, and the authorities of the parishes they may visit, to provide for the expenses of such speakers, and further for the reception by visiting speakers, so far as practicable, of some reasonable percentage, for the special needs of their fields, of the contributions deemed to be obtained as the result of the addresses and appeals so made.

"6. *Resolved*, That the subject of the specialization of secretaries, referred to in the communications from the Committee of Domestic Missionary Bishops, and others, be referred to the Committee on a Missionary Canon."

After consideration of the subject of Provincial secretaries (*cf.* page 11 of the report of the Second Meeting of the Commission), it was

"7. *Resolved*, That it be suggested to the Committee on a Missionary Canon to consider what changes would be required to make the election of Provincial secretaries optional.

"8. *Resolved*, That the secretary be authorized to print the minutes of the Commission and to place a number of copies at the disposal of each member of the Commission.

"9. *Resolved*, That the secretary be requested to communicate the resolutions adopted at this meeting to the Church through the Church papers."

A NATIONAL RALLY OF CHURCHMEN

Los Angeles, August 25th-29th, 1915.

EVERY year, for 29 years, a National Convention of Churchmen has been held under the auspices of the Brotherhood of St. Andrew. The thirtieth convention will meet in Los Angeles, August 25th to 29th. Like its predecessors, it promises to make large contributions of helpfulness to the Church's life and progress. As this annual convention begins the fourth decade of its life and as it begins to influence its second generation of Churchmen, some facts about it may be of special interest.

It is avowedly and enthusiastically a spiritual convention. In its conferences it strives to teach Churchmen how to do spiritual work on behalf of others. In its daily celebrations and other devout services it strives to teach Churchmen the way of progress for their own spiritual lives. To all who come within the circle of its beneficent influence, this convention is a time of spiritual refreshment. Hundreds of men eagerly anticipate it. Year by year they extricate themselves from the clutches of an exacting business and make long journeys at considerable expense to attend its sessions, in order that they may be spiritually revived and refreshed. Of each convention the crowning feature is the Corporate Communion. After a suitable preparation given the night before, the delegates "draw near" in the early morning with outstretched hands to receive the Blessed Sacrament. These Corporate Communions are so wonderful that they defy description. And this convention with its so strong emphasis on the spiritual was first started and has been maintained throughout by lay initiative. It is one expression of the lay mind in the Church.

The convention has many times met in the eastern and central states. During the past ten years several very successful meetings have been held within the hospitable borders of the Southland. Once it ventured as far west as the Rocky Mountains and Denver played the part of host acceptably. This year for the first time it meets on the Pacific Coast. The promise is for a splendid gathering with all the helpful characteristics that have stood out so prominently in former years.

The convention opens with a Churchmen's dinner on Wednesday evening, August 25th. The Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky, and Mr. H. D. W. English, of Pittsburgh, will be the speakers on this occasion, when it is expected seven hundred Churchmen will be present.

THE BISHOP OF KENTUCKY

The Corporate Communion will be on Sunday morning, August 29th, at 8 o'clock. The Bishop of Los Angeles will be the celebrant. On Sunday evening there will be an United Service of all our congregations in the city. It is expected to have 4,000 present at this great closing service. There will be but one speaker, the Bishop of Kentucky. His subject is, "For their sakes I sanctify Myself."

A partial list of convention speakers follows: Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky; Rt. Rev. Frederic W. Keator, D.D., Bishop of Olympia; Rt. Rev. Herman Page, D.D., Bishop of Spokane; Very Rev. J. Wilmer Gresham, Dean of Grace Cathedral, San Francisco, Cal.; Rev. Henry S. Foster, rector Church of the Ascension, Denver, Col.; Mr. Edward H. Bonsall, Philadelphia, Pres. of Brotherhood of St. Andrew; Mr. H. D. W. English, Pittsburgh, Pa.; Mr. Courtenay Barber, Chicago, Ill.; Mr. W. A. Geddes, Calgary, Alberta, Canada; Dr. Hubert Carleton, Boston, Mass., General Secretary, Brotherhood of St. Andrew; Prof. A. C. Newill, Portland, Ore.; Walter Kidde, New York; James L. Houghteling, Jr., Chicago, Ill.; George H. Randall, Boston, Mass.; B. F. Finney, Savannah, Ga.; F. H. Spencer, Chicago, Ill.

Decidedly this convention is not merely for Brotherhood members. The invitation is to all Churchmen, and it is such a whole-hearted and urgent invitation as only California can give. Particularly those Churchmen on their way or about to start for California to visit the expositions are urgently asked to arrange their itineraries so they may enjoy the convention's privileges and inspirations. In the course of their sight-seeing they are invited to "Come in, rest a while, and pray," at the convention.

All clergymen attending the convention will be the guests of the Los Angeles Church people. Those expecting to come are asked to notify Convention Headquarters. For further information concerning anything connected with the convention, address Convention Headquarters, 635 Merchants National Bank Building, Los Angeles.

THE "GARY PLAN" FOR RELIGIOUS INSTRUCTION

"GARY is a modern miracle," W. C. O'Donnell, Jr., editor of *Educational Foundations*, says. "Strong hands have taken hold of the religious education problem and have brought it nearer to a solution than it has ever been since the secular order prevailed. There is beautiful concord at Gary between Jews, Catholics, and Protestants. Under school auspices great meetings are held on Sunday afternoons, not as substitutes for the denominational Church services, but as general gatherings of inspirational value to all denominations, meetings that prove there is common ground for all who truly seek religious culture.

"The clergy visit the schools systematically, according to a plan which makes it possible for them to speak to all the children in all the buildings in turn. In addition to this the Churches may have the attention of the children of all grades for two hours every day, thus making possible a system of daily religious instruction under denominational control without interfering with the routine work of the schools. The plan has features similar to those long in vogue in European countries.

"As an argument against possible antagonisms of sects, the example of Morganza, Pa., may be cited, where Protestants and Catholics are working in perfect harmony for religious instruction in a State-supported school, using a text-book on Christian doctrine prepared especially for mixed schools.

"It would seem clear to a straight thinker that the only true American way to solve this truly American problem is to put religion into the curriculum just as soon as the necessary preliminary steps can be taken.

"In the name of the democracy whose welfare is interlocked with the highest hopes of mankind; in the name of loyalty to American history, American law, American institutions, and American ideals; in the name of fidelity to the true functions of the public school; in the name of the children, the real beneficiaries of the State's solicitude; in the name of education and the name of pure and undefiled religion, we appeal for the introduction of this vital subject as a required study in the compulsory courses of our public institutions."

WHEN AND WHAT TO READ

IF YOU are impatient, sit down quietly, and have a talk with "Job."

If you are just a little strong-headed, go to "Moses."

If you are getting weak-kneed, take a look at "Elijah."

If there is no song in your heart, listen to "David."

If you are a policy man, read "Daniel."

If you are getting sordid, spend a while with "Isaiah."

If you are chilly, get the "Beloved Disciple" to put his arms around you.

If your faith is below par, read "St. Paul."

If you are getting lazy, watch "St. James."

If you are losing sight of the future, climb up to "Revelation," and get a glimpse of the promised land.—*The Golden Censer.*

A SONG OF ACADEMIC LIBERTY

Arise, who bend o'er song and story,
Who search for truth in her retreat;
What profits all your learned glory
If freedom suffer a defeat?
Arise and listen! Down the ages
The shackles on the thinker ring;
And what ye read on placid pages
Was once condemned by priest and king.

O ye who guard the sacred portals
With vigilance of heart and brain,
Through which the troop of the immortals
Comes ever with their glistening train—
O thinker, teacher, seer, bestowing
Such guardian service, shall ye be
The slaves of tyrants all unknowing
The highest gifts are from the free?

Shall ye not see a Hamlet's passion
Portrayed upon the tragic stage?
Must truth be right to you in fashion
When it is duly stamped with age?
Shall ye not dare condemn the writer
Who writes for vanity and greed?
And dare to be the public smiter
Of men who mount by evil deed?

Of old did Galileo mutter
As he recanted, "Yet it moves"?
Ye, too, below your breath must utter
What blinded custom disapproves.
O ye, for truth who groan and travail,
Shall ye be driven to obey
The barren slaves who basely cavil
At life and life's imperious way?

For you no sword that cleaves asunder,
And not for you the piercing ball;
But eloquence has still her thunder—
The people are the open hall.
The law that underlies our nation
Is still to tyranny a foe;
And to your help comes all creation
When once ye are in freedom's throe.

Ida Ahlborn Weeks.

SPIRITUAL TRAINING IN THE PUBLIC SCHOOL

By Lewis Stockton

IT is my desire to consider the advisability of spiritual training in our public schools, from the viewpoint of common sense and the public interest.

No nation can afford to ignore the spiritual side of its youth in their education. For, as Cicero said, "Who can think anything connected with mankind long who has learned to estimate the nature of eternity." . . . "It is not that substance which is palpable to the senses which constitutes your being, but your spiritual nature." "If there are no gods," he quotes from a Greek philosopher, "there is nothing better than man." If then a community either educates its children only on the material side, ignoring the spiritual side, or if the youth of a community becomes imbued with materialistic philosophy, then you will have a community that will put might before right.

I do not now speak of any one religion, much less of the tenets of a fraction of a religious body. If, for example, we had no better religion than the philosophy of Confucius, we ought, I think, to teach that philosophy to our youth and urge them to hold to it until they have learned of a religion which gave a higher idea of God and which gave in its results a nobler conception of man and of his duties to his fellow-men.

A good Roman Catholic recently said to me, "If religion is not taught in the public schools, we shall have war." If I argue with him as to the meaning of these words, it is my belief that the proposition is worth a struggle, and if there is no other alternative, then of an armed struggle.

It follows, in my judgment, therefore, that there should be an atmosphere of spiritual influence in every public school, and that this atmosphere may be the result of literature, music, art, or beauty, but especially of the example of men and women who are guided by religious principles. The fundamental religious principles upon which, it seems to me, as a religious people, we ought to be able to agree, are these:

(*a*) The belief in God and His Fatherhood;
(*b*) The belief in man's brotherhood; and
(*c*) Love for God shown by service to our fellow-men.

To these fundamentals, sectarian beliefs should be subordinated.

In applying these reflections to the practical democratic life of our communities it is important to get the first things first.

The first question, it would seem, is this: Can we, as a religious people, agree that an atmosphere of spiritual influence should exist in our public schools? Or, in other words, Can religious people agree as to fundamentals and agree to differ as to tenets of fractional parts of the whole religious body?

I am going to assume that it is incredible that our religious people cannot agree as to fundamentals, and so will pass on to the second question.

Given a religious people agreed as to the fundamentals that ought to be taught to the youth in our public schools, is there any right in individuals or in a minority of non-religious people which would be invaded by such teaching?

In a democratic community it is conceded that the will of a majority of the people should prevail, not the will of a minority. And by the phrase "the people" I mean to use St. Augustine's fine analysis, "not the mob, but the community bound together by the sense of common rights and mutual benefits." To secure these rights, society is organized and the individual gives up his right to determine what his rights are and vests them in the government as trustee for all. To secure individual liberty the individual surrenders his personal right to liberty and vests it in the government, no longer having the right to be judge in his own cause, and estopped from claiming rights which theoretically have existed antecedent to the organization of society in government. With the establishment of a government follows a new conception, viz., the welfare of the whole body of the people as the primary objective of that government. The individual in a civic state must always be controlled by the interest of the whole people. And this interest in a democratic state is determined, roughly, by majority rule.

Well, then, it may be admitted that no non-constructive lack of belief as to spiritual entities held by a minority should be allowed to be imposed upon a community whose will, it is assumed, may be legally expressed by votes at the polls. There then remains a third question: Is there any practical way by which the constructive spiritual principles upon which the majority may unite can be taught in our public schools, or be brought into them as a religious influence, leaving supplemental teachings either to the home or to certified competent instructors satisfactory to groups of parents, in separate classes? And it is here pointed out, first, that the training which the state demands for all its children is regarded as a primary condition; second, that the common teaching in spiritual fundamentals would give as much community feeling on this matter as in fact exists and so can be recognized by the state; and third, that while children would have such additional and supplemental special teaching as their parents desire, yet these are regarded by the community as non-fundamentals, however they may be regarded by individuals or fractional bodies within the community. It will also be noted that this plan, so far as separate classes taught by authorized religious teachers is concerned, works successfully in Manitoba, as I am informed. If for good reason this plan is not considered feasible in any of our communities, then the special and additional teaching can be had in the separate homes, and is not denied, to any who desire to give such additional instruction, by any suggestion herein made. Speaking from the viewpoint of common sense and of the public welfare, the third question, not being, from this viewpoint, concerned with fundamentals, becomes at once a comparatively unimportant matter, and can be considered without ignorance, pride, or prejudice; and so, it is to be hoped, without error. As a practical suggestion it is now proposed that, in every community where there is a desire so to do on the part of citizens, a conference be held on this subject:—

Is it possible to create an atmosphere of spiritual influence in our public schools in a way objectionable to no religious person?

Such conference to be held in a public building, and that four or more restrained citizens be invited to take part therein as leaders, viz., a Jew, a Roman Catholic, a Protestant, and an Episcopalian—whether the last named be considered to be a non-Roman or a non-Protestant Christian, or both.

Let not my soul come into the meeting of detractors, for they are hated by God.—*Bernard of Clairvaux.*

Preparing for a Mission

By the Rev. CHARLES MERCER HALL, M.A., Rector of St. Mary's, Asheville, N. C.

THE first Parochial Mission that I recollect was at St. Mark's, Kennington, London, in the early '70s. My only memory of this is the Litany of Penitence, sung antiphonally, to Hoyte's tune in our present Church Hymnal. The next was a united effort in Camden, N. J., about 1886, under the Rev. John Hardenbrook Townsend, at St. John's Church and missions. Father Torbert, Dr. Christian, and Father J. W. Williams were the missioners. The next was a wonderful mission at St. Barnabas', Camden, in 1892, by that prince among mission priests, Father George C. Betts. The closing service, with packed chapel and a congregation so moved with emotion that they would hardly leave the building when all was over, will ever be a glowing memory. Then it was my privilege to have four missions at Holy Cross, Kingston, N. Y., a notable one in 1900 by Bishop Weller, Father Huntington, Father Betts, and Father Wallis; and later a wonderful week for children by Father Powell, S.S.J.E. I have assisted or conducted missions at several places since, so that I have had rare opportunities of observing methods and people in various places.

I am of the opinion that every parish should have a mission at intervals, three, five, ten years apart. Where a mission has never been held, the first mission is a very notable event. The judgment of the parish priest must determine how often a mission should be held.

1. Preparation

Proper preparation is necessary in every instance, beginning several months—perhaps a year—ahead. Notice should be given in church from time to time—towards the time of the opening of the mission, weekly. The nature and object of the mission should be carefully explained. The purpose of a mission is the salvation of souls, a call to repentance, the preaching of pardon through the Precious Blood; in a word, the conversion of souls.

Every parishioner should be called on by the rector or one of the parish clergy, be told about the mission, and be personally invited. A prayer for the mission should be left at this time and a promise secured that it will be used regularly. (I made a house-to-house visitation of nearly the entire city, assisted by my curate and two other priests engaged temporarily for the purpose.) Then, not earlier than a month before the mission opens, the parish should again be visited by parish workers, going two by two or singly, over the same ground, repeating the invitation at the door, and leaving a small circular or "dodger" announcing the hours of the various services.

Be sure to use such space as you can secure in the daily papers.

Mention of the coming mission should be made at every celebration of the Holy Eucharist for several weeks before the mission begins. A weekly service of intercession should be held in connection with the night service once a week. Requests for prayer should be invited, slips for names being provided in this form:

REQUEST FOR PRAYER

Please pray for

The petitioner will here insert e.g.

- the conversion of.....
- temperance for.....
- a wayward son.....
- a family estranged.....
- blessing for .....
- vocation for .....
- a sick man .....

the various or particular needs being simply stated and the Christian name only used. These requests multiply considerably as the mission begins, and are offered nightly, and by intention at the daily Eucharists.

2. Music

The music during the mission is of primary importance. Where a congregation is sufficiently large and capable, a weekly rehearsal of the mission hymns is advisable. Unfamiliar and beautiful tunes can be learned and this or that hymn forever after be associated with the mission. The Church Mission Hymnal is good, but I prefer the Mirfield Mission Hymnal (to be had from The Young Churchman Co.) for variety and liveliness—I say *liveliness* because the hymns at a mission nearly always should be sung at an accelerated *tempo*, and every tendency to drag should be vigorously resisted. The antiphonal singing of metrical litanies is nearly always a real aid to devotion and might be adopted more generally with advantage. A hymn sung as a solo by the missioner or other singer is sometimes both telling and appropriate. Such great revivalists as Mr. Sankey and Father Ignatius knew this. Why should we not adopt successful methods? Then there is an excellent selection of mission hymns to be had at small cost from the Order of the Holy Cross. Also a fairly excellent manual published by Biglow & Main. It is not desirable to have the choir in the choir-stalls during the week, but an effort should be made to have the singers come and sit, not together, but in different parts of the congregation.

3. Services

One daily Eucharist (and if circumstances are favorable, two) and the Holy Eucharist as the chief Sunday service, should be a *sine qua non*. Morning Prayer can always be (and should be) read at an earlier hour (*at least during the Mission*). And a Mission is a good opportunity to make a break with a bad past and to restore the "Lord's Own Service On the Lord's Own Day" to its proper place.

The hours of the Sunday services should not be changed. Local conditions affect somewhat the hours of the week-day services, but the following time-table can be modified accordingly:

TIME-TABLE

The Holy Eucharist.....daily at 7 A. M.
Sundays 7 and 11 A. M.
Children's Mission.....daily at 4 P. M.
(This lasts not more than an hour and a quarter.)
Mission preaching every night at 8.

A good schedule for a Children's Mission is as follows:

4:00 Prayers, Hymn.
4:05 Ten Questions. Hymn.
4:15 Admonitions, Notices, Review, Hymn.
4:25 Intercessions.
4:30 Instruction. Hymn.
4:40 Game of Good Marks. Hymn.
4:50 Short Scripture. Homily.
5:00 Hymn. Blessing.

The Mission service at night may be conducted as follows:

1. Intercessions.
2. Hymn.
3. Notices.
4. Question Box.
5. Hymn.
6. Instruction.
7. Hymn.
8. Short Reading of Scripture.
9. Hymn.
10. Sermon.
11. Hymn.
12. Closing Prayer.
13. Hymn.

It is well to provide two Talks to Men on the two Sunday afternoons at a convenient hour and three or more Conferences for Women, say, on Wednesday, Thursday, and Friday afternoons, an hour before the Children's Mission.

The missioner stands at the door after each night service and shakes hands with the people as they go out. After the Mission has been running three or four nights, the missioner invites people to speak with him particularly. This can be arranged for simply by holding a brief After-Meeting after a Hymn (13). Those who are deeply interested are requested to remain, and any who may not desire to remain any longer that night are asked to go out quietly during the singing of the hymn. Then, of course, the missioner frequently announces that he will be in the church between certain hours and after the services, to talk to anyone seeking counsel or advice.

The Children's Mission should close two days before the general Mission. The closing is made a festival occasion. The choir may vest, etc. Prizes (Perry pictures) and medals are given out for attendance, diligence, etc. The stamps furnished by one of our concerns and marked on a small sheet signed by the missioner and rector prove to be an acceptable souvenir.

On the closing night of the general Mission, the choir

vests and the altar is lighted and decorated. Shortened Evensong may be sung solemnly; the instruction is made part of a short sermon, perhaps a procession can be made festally, and the Mission closes with the Renewal of Baptismal Vows, a Festival *Te Deum,* and the Blessing. On the following morning there is a general Communion at an early hour to which all are bidden. Resolution cards are filled out and signed and then witnessed by the missioner.

Expenses

The expenses of a Mission include travelling expenses and honorarium for the missioner, adequate to pay expenses of his supply during absence from his own parish; extra pay for organist and sexton; Hymnals, printing and advertising, prizes for Children's Mission, etc. These vary, of course, according to the resources and exigencies of the parish. The usual Sunday collections are taken up, but none during the week. There should be two boxes at the door, one marked plainly "For the Expenses of the Mission," and the other, "Questions." The answers to the questions (if this feature is used) often prove very interesting and instructive.

Tracts, Etc.

A table in the church porch, or racks, should be provided and kept filled with a selection of useful tracts on the Church, the Sacraments, Baptism, Confirmation, Penance, etc. Lists of these tracts can be found in The Young Churchman Co. catalogue and elsewhere. Father Bull's *Missioner's Manual* is invaluable.

Results

Do not be disappointed if you do not immediately see large results. A Mission is worth while if one soul is saved. There are souls in every parish waiting for absolution. Our Gospel is the Gospel of Love—of Faith and Good Works. A Mission conducted for the love of Jesus and for the salvation of souls can only bring blessing to missioner, pastor, and people.

THE NATION-WIDE PREACHING MISSION

By the Rt. Rev. C. K. Nelson, D.D.

Bishop of Atlanta

IF any one will divest himself for a brief time of purely temporary considerations, local and parochial issues, and the money stress, and will seriously weigh the purport and intent of this proposed mission, it is incredible that he should not be enthusiastic over the enormous possibilities for good of five thousand clergymen in the United States engaged for a period of a week or more at the same time in a united effort to raise the spiritual tone of our one million communicants, and to bring back into effective coöperation one-fifth as many more who are now carelessly pursuing their way without any share in the life and activities of the Church.

The simple sincerity in the manner of introduction of this proposition, its adoption by the House of Deputies, the concurrence therein of the House of Bishops, and the strong committee selected to promote it, are in evidence of the need, the opportunity, the means, and the widespread conviction of attainable results.

Observe the sane and judicious phrasing of the preamble and resolution upon which the action of the General Convention was taken.

"Whereas, Our age calls in no uncertain way for a revival of the prophetic ministry, and a reëmphasis upon the certain and unchanging words of eternal truth that pertain to salvation; and

"Whereas, A new accent needs to be placed upon the essential solidarity, as well as the broad catholicity, of a Church that witnesses to and seeks to promote faith and order; therefore, be it

"*Resolved,* the House of Bishops concurring, That this Church, in General Convention assembled, registers its desire and will to undertake a preaching mission of nation-wide proportions, that in its scope shall be inclusive of the Church at large, and whose sole purpose and aim shall be the salvation of men through Him whose Name is above every name" (Journal, General Convention, 1913, p. 287).

Is there any one unconvinced of the need of such a revival of prophecy, of the re-stressing of the words of truth?

Can any one doubt the value of the manifestation of our essential solidarity which would thus appear to our beloved country?

Could there be found a more obvious token of the catholicity of the Church than the sight of her entire ministry devoting itself at the same time to one purpose, and that the heralding of Him who comes bringing salvation?

Does not this question challenge the consideration of all diocesan conventions, of conferences and convocations throughout this broad land?

The planning of months, the study of weeks, the daily intercession of every Churchman, are none too much to ask if we are to make of this occasion what it rightly ought to be, the greatest spiritual advance that the Church in America has ever known.

The Committee of the General Convention sent out its call many months ago and has thus given opportunity and time for organization. How seriously some of us have taken this call as a very direct and urgent one from the Church is indicated by the fact that the diocese of Atlanta in council appointed its diocesan committee in the month of May. In less than a month thereafter the appointments were made and accepted and the programme for the diocese shows provision of two clergymen for each parish and one for each mission in the diocese, except nine which will be cared for a little later.

I am informed that twenty-five or thirty dioceses have appointed their committees. We hope we may assume that those committees have already gotten to work and have secured their preachers.

In the interest of promptness and of a certain personal value to each one of them, we have, so far, except in one instance, confined ourselves to the clergy of the diocese. We are deeply interested in the arrangements of our sister dioceses, and we are hoping and praying that no diocese in our country shall omit attention to a nation-wide plan which is so valuable in its prospects to our whole American Church, and that the diocesan authorities will lose no time in making up and urging to action their committees. Cannot the Church in the United States of America for once in its history agree to do a given thing which all approve and in a given time to which all would naturally consent?

So new, vital, and interesting a proposition might well occupy a part of one's time even on vacation. If left to the first of September the delay may seriously interfere with the completion of diocesan schemes, as it certainly would with the requisite preparation for the mission.

EMERGENCY FUND AND THE APPORTIONMENT

THE red letter day for the Emergency Fund was the day on which a check was received by Bishop Tuttle for $25,100. This came simply from "Two Friends," and is not to be credited to any apportionment. Such generosity has lifted the Fund far on its way to complete success, and has sent a thrill through all of those interested in the campaign. This is by far the largest gift yet received. There have been two gifts of $5,000 and thirty-nine gifts between $5,000 and $1,000.

The Fund at the close of the first week in August was $303,000. As yet hardly one-third of the Church has shared in this appeal. There have been 2,500 parish offerings, and over 5,000 individual offerings. New York has now given $52,843; Pennsylvania, $35,473; Massachusetts, $18,333; Newark, $16,521; Connecticut, $12,332; Rhode Island, $6,987; Chicago, $6,473; Bethlehem, $5,390; Ohio, $5,638; Minnesota, $2,533; Missouri, $2,004; South Carolina, $1,730; Los Angeles, $1,620. From the foreign districts have come $2,473.

There has been quite an increase of interest and gifts since Bishop Tuttle's letter. Many of these are second offerings, of which one was $500. Four were $100 each, and quite a number of $50, $25, and lesser amounts. In summer resorts many efforts are being put forth in behalf of the Fund, and in a number of parishes throughout the country the appeal is being placed before the congregations a second time. The Church's determination evidently is that the deficit shall be wiped out.

In this final month of the fiscal year, the last efforts are being made on the apportionment. It cannot be too strongly emphasized that the strength of the Emergency Fund is dependent on the Church's success in meeting the apportionment. In so far as we fail in this the Fund is crippled. In so far as last year's standard is reached and exceeded exclusive of the one-day-income plan, the Fund is preserved. The latest report from the treasurer's office is that the apportionment is a few hundred dollars ahead of this time last year. The next two weeks must see that this record is maintained. Parish treasurers are urged to send remittances promptly to Mr. George Gordon King, treasurer, No. 281 Fourth avenue, New York City.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

THE BECKER CASE

CHARLES BECKER has paid the penalty for the betrayal of his trust. Clothed with the great police powers of the state he used them, not for the protection of the people, but for the protection of those who sought the people's injury. No one need feel any doubt on this point, for he admitted it in his statement to Governor Whitman in his plea for clemency. With an utter disregard of the enormity of his offence he disclosed how he had consented and conspired with those who were breaking the laws of the state. In the words of the New York *Sun:*

"The reason why a murderer does not go on the witness stand in his own defence is that he is a murderer, and any cooked up story he may tell will be riddled on cross-examination and torn to pieces. Becker's claim of innocence of the murder of Herman Rosenthal is far more incredible to-day than it was before he gave his version of the facts."

His acts placed him in the same category with Benedict Arnold. He was not only a murderer, but a traitor, and while he is entitled to the same consideration as any other condemned person, there is no ground for maudlin sympathy. He plotted the destruction of a human life—he who was appointed and paid to protect—and he did it that his betrayal of his public trust might not be disclosed.

Becker had two trials in which to prove his innocence, the benefit of appeal to the courts of his own state and even to a justice of the Supreme Court of the United States. In three years he did not bring forward the evidence that would have freed him if innocent, and even when he did speak out it was to shift, at least by implication, the burden to a dead man's shoulders.

The event is commented upon here because Becker is the first police official of superior rank to be punished by the extreme penalty for a betrayal of his civic trust. To-day other police officials are on trial in Chicago, for a betrayal of trust, although they have not gone to the limit of taking life. They confined themselves to taking the money of poor innocents; but all these acts are anti-social and tend to destroy the social fabric of life and must be eliminated if we are to have a wholesome development of the body politic.

WORK IN FOND DU LAC

Dean Bell of St. Paul's Cathedral, Fond du Lac, Wisconsin, will hold the second annual Labor Service at the Cathedral on the evening of September 5th, following the successful meeting of last year. It is expected that the address of the evening will be made by the Rev. Lyford P. Edwards, instructor in sociology at Nashotah House. As was done last September, special service leaflets, Evening Prayer, modified, social hymns, and special collects, prayers, and lessons will be distributed.

Writing of Dean Bell's social activities, which are numerous and effective, it is an interesting thing to notice how the "wet-dry" agitation has divided even labor. The Dean was asked to speak at the Labor Day picnic of the T. & L. Council of Fond du Lac and accepted. The invitation later had to be withdrawn because the bartenders' union raised such a row, refusing to participate in any festivities as long as he was to speak, the Dean having been as helpful as he could in endeavors to close certain disreputable saloons and eliminate the bawdy houses. As a correspondent declares, "it is curious to me that the wet-dry issue should divide even the ranks of those who feel the class-impulse most strongly."

"THE CATHEDRAL REACHING OUT INTO THE COMMUNITY"

Under this caption, Miss Pauline Witherspoon, the social worker connected with Christ Church Cathedral, Louisville, describes the work carried on in the Cathedral house.

Here are some of the things that have been done:

"1. The Cathedral House furnished office space, telephones, etc., to the Louisville Child Welfare Exhibit during the fall of 1912.

"2. The School for Defective Children, maintained for six months and turned over to the Board of Education in December, 1913, benefited not only the twenty children whom we cared for, but all of the hundreds of others in the city on whom the attention of the public has been permanently fixed.

"3. The re-organization of the Clothing Bureau to make it available to the people of the community, and especially to young working girls.

"4. The opening of the House to any organization of people needing a place to meet, irrespective of religious, social or political beliefs. During the two years and eight months, 37 different organizations from the community at large have used the House 2,189 times. This means that the Cathedral House has become really a Social Center for the community.

"5. The lending of our Gymnasium, Bowling Alleys, Pool Table and Shop to clubs and classes at no expense except the cost of the lights.

"6. Furnishing teachers in sewing, millinery, basket weaving, etc., to working women, to the children of the community, and to the Deaf.

"7. Furnishing free music lessons, piano and violin, to young people who otherwise could not obtain expert teaching.

"8. The Vacation School during last summer, when 133 children had the opportunities of the Cathedral House in place of the streets.

"9. Furnishing a Summer Camp on the Ohio River for men, women, boys and girls, making vacations possible at very low rates.

"10. Organization of non-sectarian Men's Club, Women's Club, Mothers' Club, Girls' Club and Boys' Club, so that people of all ages, sizes, and creeds will have a place for clean recreation and fellowship.

"11. Opening our finely equipped workshop to boys for vocational training, and to the wage earner who wishes to perfect himself so that he may command a better position and higher wages.

"12. Furnishing help and co-operation to all social service organizations of the city through our representatives: Churches, Juvenile Court, Children's Protective Association, The Big Brother Movement, The Men's Federation, Social Service Exchange, Associated Charities, The Women's Court Committee, City Hospital, Salvation Army, Health Department, Attendance Department, District Nurses' Association, Babies' Milk Fund, Anti-Tuberculosis Association, Labor Inspectors, Humane Society, etc.

"13. Furnishing a meeting place and a leader for the Deaf Mutes of Louisville, the first work of its kind for these isolated people.

"14. Furnishing supervised dances for the public on Saturday evenings.

"15. Furnishing the use of our lantern and operator to any group of people wishing to use it for educational or recreational purposes.

"16. Free employment registration through which the position and the worker are brought together.

"17. Training of young people through experience in the office, shop, and clubs for social service in their own communities.

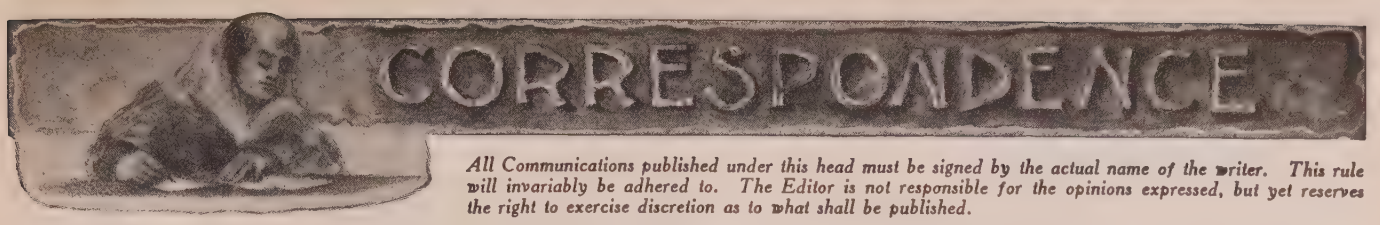
"18. The innumerable calls for help that come over the telephone and by person, daily, cannot be put into any list."

MAYOR THOMPSON of Chicago deserves a large measure of praise for his prompt settlement of the Chicago strike and for his success in securing the agreement of both sides to an arbitration which has now been concluded. The arbitrators, at least two out of the three, have handed down an award which represents a substantial victory for the men. Among other awards is an increase of four cents an hour for the men.

"PLAN WORK NOW for Winter Hobos" is the headline of a western paper. That is a wise policy; and a still wiser policy is to plan to eliminate the hobo altogether, so far as modern conditions will permit; and this involves a far reaching study and persistent application.

THE SECRETARY of the Pennsylvania Diocesan Social Service Commission, the Rev. Edwin S. Lane, is serving on a committee of the Philadelphia Housing Commission to prepare a course in "Housing Conditions for Sunday Schools."

THE REV. MESSRS. Thomas C. Marshall of Los Angeles and Edward L. Parsons of Berkeley, Cal., are the leaders in the "Social Work for the Church" of the California Conference of Charities and Corrections.



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

"MY PRIESTHOOD"

To the Editor of The Living Church:

I DO not know if you have printed a review of the Rev. W. J. Carey's *My Priesthood*, published this year by Longmans. Whether you have done so or not, may I beg permission very earnestly to recommend the book, which for its combined saneness and downrightness, catholicity and loyalty, seems to me altogether admirable? With the exception of perhaps a word or two, I should be thankful to have written it all, and would commend it unreservedly to the clergy both young and old for attentive and prayerful consideration. Especially in view of the proposed Nation-wide Preaching Mission (the wisdom of which I will not here discuss, though I have grave doubts concerning it, without much more preparation than seems to be contemplated), the book should be of the greatest value in helping priests to prepare themselves to help others.

August 7, 1915. ARTHUR C. A. HALL, *Bishop of Vermont.*

BISHOP KNIGHT AND THE PANAMA CONFERENCE

To the Editor of The Living Church:

IT is quite natural that in your editorial introduction to the paragraphs reprinted in your issue of July 31st from Bishop Knight's article in the *Churchman* of July 17th, concerning the Panama Conference, you should have repeated the statement that Bishop Knight "had not been consulted by the officers in the Missions House and the Board of Missions in regard to this matter." Under the circumstances no doubt you will desire to publish the following statement, which has already appeared in the *Churchman*.

One might readily infer from Bishop Knight's article on the Panama Conference in your issue of July 31st that the Board of Missions had not communicated with him concerning the conference. It is not strange in view of his many duties as Vice-Chancellor of the University of the South, and in view of the fact that the article was written away from his files, that he should not have remembered the correspondence that passed between himself and the Board on the subject.

Early in the year a letter went to Bishop Knight, in common with the other Bishops having jurisdiction in Latin America, calling attention to the proposed Missionary Conference on Latin America. It was accompanied by a copy of the first Bulletin issued.

Immediately after the meeting of the Board of Missions on February 10th, a second letter was sent to Bishop Knight, informing him of the action taken at that time by the Board of Missions and asking whether he planned to go to Panama, either as a visitor or a representative of the Church in the Canal Zone, and whether he planned to have the Church in the Canal Zone represented by any American or native members of the staff. In reply to this letter, the Bishop wrote to the Board as follows:

"Replying to yours of the 16th inst. with enclosure in regard to the proposed Missionary Conference on Latin America, I would state that at present I do not see that it would be possible for me to attend this Missionary Conference, nor has it been my intention to appoint any delegates to attend. The Canal Zone is not a missionary district under our canons, and I would not feel that I had any authority to delegate anyone to represent such a condition of affairs."

When the Board of Missions adopted its resolution of May 12th, providing for the sending of delegates under certain conditions, Bishop Knight was informed of that action.

Very truly yours,

New York, August 6th. JOHN W. WOOD.

CATHOLICITY OR PAN-PROTESTANTISM

To the Editor of The Living Church:

AS an old-fashioned "Evangelical" I want to thank you for your editorial of August 7th on "The Church and Pan-Protestantism."

For the irenic spirit of the editorial I have nothing but praise; but I beg leave to point out what seems to me an implied error of tremendous importance, to-wit, that the truth of the Scriptures must be subordinated to the Apostolic Succession. In other words:—if a religious body can trace historical and tactual continuity to the Primitive Church it is of secondary importance what doctrines that religious body holds and teaches.

The logic of that position can be best illustrated by an extreme supposition. Suppose the Methodist communion should authoritatively proclaim every doctrine and adopt every rite and ceremony in our Prayer Book, and suppose the Church of Rome should declare, *ex cathedra*, that the Pope is the incarnation of the Holy Spirit, and that the prayers of the faithful must be offered to him; and suppose that the Anglican Communion and the Eastern Churches had no existence, which of those religious bodies—the Roman or the Methodist—would have the stronger claim upon the allegiance of a convert to Christianity?

In its last analysis that is exactly the issue between Pan-Protestantism and your "Catholic" Churchmen.

Jackson, Miss., August 7, 1915 WALLACE CARNAHAN.

[Our answer is, neither of them. For then the promise of the Holy Spirit to be perpetually with the Church and to guide it into all truth would have failed, and, failing, the whole structure of Christianity would have fallen.

But we doubt whether much can be gained by supposing unsupposable cases, and we should certainly agree with our correspondent "that the truth of the Scriptures must [not] be subordinated to the Apostolic Succession," and that the possession of the Apostolic Succession is not, of itself, a guarantee of freedom of a Church from error. The Abyssinian Church, for instance, with undoubted participation in the Apostolic Succession, is apparently much more corrupt in doctrine than some of the American religious bodies that are without that succession. If our editorial was so loosely written as to seem to require this correction, we are indebted to our correspondent for supplying it.—EDITOR L. C.]

CHURCHES IN FLORENCE

To the Editor of The Living Church:

NOTICING an appeal for one of the English Churches in Florence in your last issue, I feel impelled to express the hope that nothing will occur to divert our contributions from the fund you have already undertaken. There is an American Church in Florence. The English appeal, like one from Munich many months ago, does not mention that fact. There are *three* English churches in Florence. They have always had a good deal of American support, but our primary responsibility in these days is to keep our gifts and our work associated with our flag. Sincerely yours,

Marquette, August 9th. G. MOTT WILLIAMS.

FATALISM IN THE CHURCH

HOW FREQUENTLY one finds in modern religious life the attitude expressed by the phrase, "It can't be done!" And how doubly difficult it makes the task of those who are occupied with the movement of religious progress when such a fatalistic attitude is good-naturedly acquiesced in by any considerable number of their fellow Churchmen!

In the analysis of Faith such a temper of mind is found to be not merely unconstructive or negligible, but actually, though unconsciously, allied with those influences that make against the Church's progress. Psychology is to-day urging upon us the value of the mental attitude that it entitles "Affirmative Assertion." And it gives it a place not only of importance but of absolute essence in all progress either individual or corporate. The same constructive state of mind is found interpreted in terms of faith on almost every page of the New Testament. It compels the close identification of belief in progress with belief in God.

Bishop Paget, in his new book, *In the Day of Battle*, makes strong cause against the staid and respectable attitude of *status quo* unenthusiasm. In his exhilarating indictment of it he quotes George Adam Smith in his reference to "persons who oppose their almost unconquerable inertia to every movement of reform and are the drag upon all vital and progressive religion. The great causes of God and humanity are not defeated by the hot assaults of the devil, but by the slow, crushing, glacier-like mass of indifferent bodies. God's causes are never destroyed by being blown up, but by being sat upon."

We would be the better if we had more of the spirit of the appended anti-fatalistic lines:

Somebody said that it couldn't be done,
But he, with a chuckle, replied
That "Maybe it couldn't" but he would be one
Who wouldn't say so till he tried.

So he buckled right in, with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

—*Church Life.*

RELIGIOUS

University of Chicago Sermons. By Members of the University Faculties; edited by Theodore Gerald Soares. University of Chicago Press.

The attempt to interpret the Gospel in terms of "modern thought" is no where more strikingly evidenced than in this volume of interesting and even brilliant sermons. Their literary quality is all that could be desired, and they exhibit a zeal for individual and social righteousness most commendable. They also make very clear the steady drift of the modern Protestant pulpit from the traditional theology of the Catholic Church. Indeed one finds, outside their ethical teaching, little doctrinal likeness to the Gospel of the Ages, or the Faith once delivered to the saints. The statements of the creeds are to some of these preachers but a series of archaic definitions which the modern world has outgrown in the process of possessing a fuller measure of the truth. The inspirational value of Christian ideas continues; the perfect beauty and holiness of Christ's own example is still the Light of the World; but the doctrine of His Person has been corrupted. His Incarnation and Atonement are human conceptions of accounting for the mode of the Saviour's entrance into the world and His treatment of sin. Emphasis is everywhere laid upon the Christian religion as a *life* in contradistinction to the view of "small groups" of Christians who still see it also as a faith. With an age which places the major emphasis upon moral and social problems and is impatient of dogma this book of well-written sermons accords. Its theology is neither that of Paul, or Apollos, nor yet of Cephas, but it earnestly strives throughout to teach their moral ideas. The Ethic is not related to the primitive Christian Faith. It appeals to Christian victories, it praises the Gospel and exalts the saints, yet, save for a sermon or two, the whole series might well be the product of a dozen Unitarian pens. While the editor of this book is at pains to state that the University holds no corporate views and that the reader is not to look here for a system of theology or a body of doctrine which represents the Chicago university, it is nevertheless significant that the preachers of those eighteen sermons are for the most part professors of theology in that reputable seat of learning. A. T. G.

The Teaching of Christ: An Attempt to Appreciate the Main Lineaments of the Teaching of Christ in their Historical Proportion. By the Rev. Edward Gordon Selwyn, M.A., Warden of Radley, formerly Fellow of Corpus Christi College, Cambridge, and Examining Chaplain to the Bishop of London. London and New York: Longmans, Green, & Co. Price 90 cents.

The central feature of the teaching of Christ, in the estimation of the author of this book, is the Kingdom of God; but in attempting to arrive at an interpretation of this teaching we meet with two difficulties, arising out of apparent diversities in the teaching itself. In the first place, our Lord generally speaks of the Kingdom as future, but there are certain passages in which He speaks of it as though it were already present: in the second place, Christ sometimes apparently teaches the immediate coming of the kingdom, at other times He indicates that its coming is to be delayed. The former antinomy our author regards as merely verbal: in reality the Kingdom is not to come until after His departure from the earth, and the words which seem to indicate its present reality are to be interpreted as figurative anticipations of what is in itself future; but later, after Pentecost, the Apostles see in the Church which the Master founded the reality of the Kingdom which He foretold. The solution of the second antinomy is found in the thought that our Lord did predict the immediate coming of the Kingdom, but did not expect "*all* the elements in His hope of the Kingdom to be realized directly." Part of the prophecies of the "Second Coming," therefore, are to be interpreted as referring to an imminent event, and part to a long-deferred consummation.

A very wholesome bit of criticism is directed against the common tendency among "Liberal" Protestant theologians to make "the Fatherhood of God and the Brotherhood of Man," rather than the Kingdom of Heaven, the central feature of the teaching of Christ. Several striking points against this popular view are brought out. "Where Jesus speaks of the Father directly, it is without exception to His own followers." In contending with the Jewish leaders who opposed Him, "'If God were your Father,' He says, 'ye would love Me——.' Not only, then, does He think of God as Father of Himself and of all who follow Him; He denies the right to use this appellation of God to those who reject His appeal." "While Jesus speaks of 'My Father' and of 'the Father,' and, in discoursing with the Twelve, of 'your Father,' He never uses the term 'Our Father' to include Himself and His hearers under the same category." Thus our Lord plainly "regarded Himself as having a relation to God which was unique among men." Furthermore, "He no more teaches the Brotherhood of Man than the Fatherhood of God:" rather, only those who are united with Christ's Sonship are truly children of God and brethren of one another. "The first and primary fact was relationship to Christ in and through His Church," by which God *becomes* our Father and His children our brethren.

The discussion of these and other direct teachings of our Lord Himself occupies the first five chapters of the book, the sixth being devoted to the reflection of that teaching in the experiences of the Apostles and the Apostolic Church, and the seventh and final chapter to a statement of "the principles of religious development" which were left by our Lord to His Church for its future guidance.

J. S. M.

A NEW EDITION of Bishop Grafton's admirable pamphlet, *The Holy Eucharist in the New Testament*, has been published from the plates of the "Cathedral Edition" of Bishop Grafton's works. The publication was formerly one of the Fond du Lac Tracts and as such became widely known and used, as, no doubt, it will be again in this new edition. It is published by Longmans, Green, & Co., and sold by The Young Churchman Co., Milwaukee. Price 15 cents.

FICTION

The Edge: A Novel. By John Corbin. Frontispiece in color by Katharine Gassaway. New York: Duffield & Co., 1915.

This is a novel with a purpose. The story is of a couple accustomed to life in expensive circles, seeking to maintain their footing in New York City on a little over three thousand a year. The "Edge" is social, and the danger lies in loss of social standing. The wife longs for children—a longing which finally becomes too strong for "prudential" considerations. But better times come, and the situation is saved. Various sociological problems emerge, and the Church's unreadiness to grapple with their solution is emphasized. Eugenics is considered, and the thought that the next generation is being propagated by the unfit—in the slums—is ventilated.

A radical parson appears with a panacea, which is a revival of the Old Law—the sociological regulations of the Mosaic dispensation. He considers that Christ intended to perpetuate these regulations, and that modern social unrest grows out of the blindness of the Church to this aspect of His teaching.

The story is interesting, and the pictures of social conditions contained in it are both vivid and thought-provoking. But the sense in which Christ taught that the Old Law was to be fulfilled is certainly not correctly exhibited, and the primary function of the Church, as Church, is not truly stated. The assumption that the descendants of the puritans are "the fit," who ought to produce the next generation, is disputable; on the whole they have apparently reached the decadent stage. It is a fact that the higher ranks of society have, as a rule, been revitalized from beneath; and the prolific portion of the race is in fact the portion that has sounded the depths, and has in consequence returned to nature and gained renewed power of survival thereby. Nature may be improved by art, but it cannot be revolutionized; and in the present stage of social evolution the highly cultured, socially speaking, have passed the climax and represent decadence.

It bears on this that Christ cultivated the down-trodden, what we call the slums, rather than the ranks of culture. The thought of sterilizing (*sic*) the poorer classes and the publicans and sinners, and of committing the replenishing of the earth to the higher classes —the scribes, Pharisees and Sadducees—is, to say the least, somewhat askew with the Gospel narratives. The problem of eugenics requires different handling from that which it now receives from those who do the talking about it. F. J. H.

The Jester. By Leslie Moore. New York and London: G. P. Putnam's Sons. 1915. Price $1.35.

After the mediæval manner, a young man becomes jester by inheriting the office from his father. But he is also a man, and is unable to suppress his human cravings in accordance with the rules of his vocation. A woman leads him on and—drops him. The Jester is cut adrift and at issue with society and with religion. The rest of the story is a parable, a mingling of natural and supernatural elements, portraying the journey from folly to wisdom, and the final emergence of the Jester into the true life of eternal wisdom. The thoughtful will find the story worth while.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

A FEW days since a note came to this department from a thoughtful Churchwoman, to the effect that it would be pleasant and profitable to know something about the exhibit of the California branch of the Woman's Auxiliary at the Panama-Pacific Exposition.

Some five weeks ago, as we bade "good-bye" to two young Churchwomen setting out for the great show, we said—in the semi-apologetic way that one has in asking another woman to go to see something which she wants very much to see herself, and knows there is no chance—"Now don't forget to go to our Church booth and see if there is anything you can do for it. Send me some reliable data for my page." This week, in making up copy, we waited until the very last minute, hoping, expecting, and—just in the nick of time this letter came. The subject is such a big one and the space so small, that our correspondent had to generalize, but we think she has done it pretty well.

"The Educational and Social Building at the great exposition, in which is located the Church Exhibit, to the thoughtful mind, presents in turn aspects which are interesting, elevating, terrifying, and amusing. Perhaps the feeling of optimism prevails in the long run, for each aisle offers cheering views of improved conditions in every phase of school work, health work, and church work. The aisle given to church and missionary work is vibrant with all of these emotions. One after another in orderly array, come church and religious society, each conveying, on its walls or bulletins, messages in maps, pictures, and records, so clear that their work is apparent even to the dullest vision of the most thoughtless passer-by.

"The Salvation Army, presenting every aspect of its varied work, Pastor Russell and his books, our Unitarian brethren, offering conviction in numerous pamphlets; Bible societies, Methodist and Presbyterians with great missionary exhibits—all of these are officered by kind and smiling women who will answer any question from 'Where is the nearest exit?' to 'Who gave you this name?' The Foreign and Domestic Missions of the Episcopal Church occupy almost the largest booth in the Exhibit, and of course, to us, the most beautiful and attractive. It received the silver medal. Its situation is one great charm. Backing up to its beautiful reredos-like screen of green-brown wood, is the dead white sanitary booth of the Christian Scientists. Across the aisle rears the gaudy red and yellow swastika of the American Buddhists, and near at hand is the New Thought Temple, so that the cross above the Church Booth is a real finger of hope. Edith noticed the juxtaposition of all these 'faiths,' making the Cross of our own even more pronounced and eloquent.

"The background of the booth is a series of beautiful posters depicting our various missionary fields of activity. These posters are truly works of art and are said to be the work of the daughters of two of our Bishops, one of them, I believe, Bishop Gailor, of Tennessee. I am sorry that I don't know the other. Beneath these is a series of models of buildings in our missionary districts. They are exceedingly interesting, some of them being part of the permanent exhibit at the Church Missions House. Here is a model of Christ Church School, Arden, N. C., made by the boys of the school, the Hospital of the Good Shepherd of Navajo Reservation, Arizona, and Bishop Hobart's Church, Oneida, Wisconsin. One model presents the Church property in Manila, showing the Cathedral of St. Mary and St. John the Divine, and the Columbia Club organized by Bishop Brent for the benefit of his American and English Churchmen. Another fine model is the American Church Missions House, Tokyo; this is particularly fine in its detail of building and grounds. An Igorot house of the type known in Northern Luzon is of interest, and other models show St. John's University and St. Mary's School, Shanghai, and the Boone Library, Wuchang.

"Maps are hung in conspicuous places indicating the locations of Church hospitals, schools, and dioceses, and there are also photographs of different missionary activities. Samples are shown of weaving from the mountain schools of Sewanee. There is an exhibit of the Seaman's Church Institute, New York, with literature on the subject. A large map of the world shows locations of every place where the Church missions have gone. A fine lot of Chinese dolls, dressed to represent every walk in life, attract the visitor. They were dressed by the girls of the Slave Refuge, Shanghai. There is handiwork, lace etc., from different missions. Bibles, Prayer Books, and Hymnals, translated into many languages, are shown. There are silver crosses, such as are presented by the Bishop of Hawaii to the members of the Confirmation class. (He is out of funds and cannot present any more.) There is a good showing of Indian work of which the most interesting is a mite-box made of beads 'so that they may have them at once and not wait until Lent is half over, as we do, for our boxes,' remarked a spectator. There is a cross made of Peace-Pipe clay—a great concession, as hitherto this sacred clay has been used for pipes only. A Chinese artist has depicted the story of the Prodigal Son. The fatted calf he has made out of four plump bowls of rice.

"The exhibit was arranged by Miss Margaret Hobart of the Church Missions House, who was sent by the Board of Missions especially for this work. She instructed the ladies who are stewards—four each day—so that they might be of help to the public in viewing the work of the missions. The committee in charge consists of Archdeacon Emery, Dr. H. H. Powell, and the Rev. Edgar F. Gee. The chief steward is Miss Flora Finn, a delightful English woman from Sussex who says that, for the future, her home shall be in San Francisco. A different clergyman is in charge each week. I was lucky enough to meet the Rev. William H. Wheeler of the Church of the Advent, Oakland, who was most kind, in fact every one in the booth was delightful, and when they found that I wanted information for The Living Church they were more than assiduous in helping me. There is literature of all kinds available for every branch of work; The Living Church is very popular. All the copies were gone and it is in great demand. (*En passant*, everybody seems to know the Woman's Work page!) Visitors register; some days they have a hundred or more. So much for the Church booth.

"The Girls' Friendly Society has a very attractive booth in charge of Miss Mary K. Jacobs of Los Angeles and Miss Helen Melville, New Orleans, who demonstrate the work. The exhibit shows all six departments of the work and was arranged by Miss Lorania Beckwith of Providence, R. I., who has had scientific training in this sort of thing. It is a comfortable and inviting place; the girls are lovely and there is much literature. The interdenominational order of the King's Daughters and Sons has a booth. The ladies said that our Church was represented. They all wore the little cross. This was in charge of Miss Carrie G. Davis, Field Secretary for California. Mrs. Mansfield of Burlington, Iowa, was present. She is National Field Secretary. She asked about the Milwaukee branch of the King's Daughters; of course I didn't know, so I gave her The Living Church leaflet and referred her to Mr. Morehouse.

"The California branch (of the Auxiliary, we surmise) maintains the San Diego Working Girls' Home, Oakland, and Home for Incurables and Rest Cottage, Mt. Herman (Santa Cruz Mountains), for tired mothers and employed women. A very pleasant booth at which to make a profitable call."

A long letter has come to us, made up of good bits, a chatty letter on many things but with a strong undercurrent of Auxiliary pervading it. Here are some of the bits:

"If any one tells you that a diocesan president of the Woman's Auxiliary ought to train women to succeed her in office, you can say from me that it can't be done. We trained several, as we thought, for ourselves, but, as it turned out, for other dioceses. Just as soon as well equipped, away she flew, or married, or died. If a rector's wife, she moved out of the diocese; if single, she married; if married, she took upon herself family cares. 'I never loved a dear gazelle,' etc.

"I was interested in what you wrote of the League of the Baptized. We had an active branch some years ago; now only one parish has a collector and sends funds to that organization. I think very highly of that branch of our diocesan work but we have a strong branch of Little Helpers and we have been pushing that organization. Don't you find that you have to foster the lines of work of least resistance? That is, if there are parish leaders who can be enthused to take up Girls' Friendly or Junior work, that to push them along in their own track is better than to try to convert them to other lines of work which may be hobbies of your own?"

Concerning Auxiliary legislation, our correspondent has this to say:

"When our departmental meeting turned into a synod (I don't like that word a particle), it fell to me to preside at Auxiliary sessions. We spent (some women said 'wasted') one whole afternoon adopting a provincial constitution, article by article, a very trying experience, be assured. But we now have a diocesan constitution, parish ditto, department ditto, and a deanery ditto, while the only organization handling the funds, the court of appeals, the general

Auxiliary in New York, has no constitution. Isn't it amusing? The average parish organization pays no attention to its constitution or by-laws and makes new laws so rapidly that a constitution a few years old is left away behind, until some rector or club-woman makes a great fuss about it. We appoint a court and do everything over again and pigeon-hole the documents for another decade. But don't tell me that it is 'the way of woman.' The deliberations of the average diocesan council furnish an argument that masculine methods are just as amusing as the feminine can possibly be."

SEVERAL NOTES of appreciation of *A Woman Rice-Planter*, Patience Pennington's charming book noticed on this page, have come to us. It is a pleasure to assist in giving publicity to books of permanent value, and, when they are the product of as loyal a Churchwoman as is this author, it is a privilege as well.

WOMEN WHO HAVE FOLLOWED the intensely interesting letters of Archdeacon Nies from Lausanne and other points will be glad to know that the Auxiliary has given some practical help to his work. St. Mary's branch of the Church of the Redeemer, Cairo, as part of its Lenten work, made sixty infants' garments, which were sent to Archdeacon Nies at Lausanne, Switzerland, for the *évacués*.

THERE IS at least one Churchwoman who has not allowed the question, "What gift shall I give my children?" to cause her much tiresome shopping. "Last year my mother subscribed for THE LIVING CHURCH, to be sent to each of her five children," writes an Auxiliary woman, "and no gift was ever more appreciated. We enjoy it thoroughly."

FAIR OR UNFAIR

A SUMMER parish has just had its annual fair. If you ask why you will hear—

"Oh, we *always* have one."

We do. It has become a habit.

Each fair adds to the church treasury several hundred dollars, which amount, I aver, could as certainly be gained by sacrifice—viz., free-will offerings—if the Church of to-day would properly teach its children. So it seems to old-fashioned minds.

Here's the rub! We are told the people enjoy "the social side." They like to eat a fifty-cent dinner of contributed edibles and to feel that they are getting a bargain. In a sense, so they are, for an equal menu served elsewhere would cost a dollar; but like all bargain hunters they get caught at their own game. They really pay full value for it, though they know it not.

For instance: here follows briefly the recent experience of a man who did not even get his cheap dinner, because—belated at his office—he dined ere he reached the portals of the parish house. At eight o'clock, a weary commuter, he arrived at the lighted door where he encountered an impersonal hold-up, at the hands of a well-intentioned albeit misguided lady who took for granted that his first desire would be to buy two chances—at a quarter each—upon an elaborate satin table cover which his artistic taste, at any price, would not admit to his sanctum. Argument seemed rude—denial impossible! His shocked silence gave consent. What numbers would he choose? "Forty-four and thirteen are vacant." Oh, yes—those would do; it did not matter. He laid a fifty-cent piece in her outstretched hand and fled further.

Next he encountered the rector, doubtless a good man, who, having been charged with an unpleasant task, promptly diminished it by seizing his hand, saying—

"Glad to see you—very glad. Sorry you're late. Would you mind giving me two dollars toward paying for the ice cream? We are raising the money among the gentlemen, so the ladies' committee will make clear gain in its sale."

Visibly embarrassed was the rector; he was plainly a beggar, yet engaged in an ordinarily profitable commercial enterprise. The business instinct of the parishioner was overcome by his pity for a clerical brother in distress: he pressed two dollar bills into the rector's hand and went on.

Note: He had already paid five times the price of the supper he did not have—yet he had naught as recompense but a feeling that he had suffered injustice at friendly hands.

There was, as a side-show, a shooting gallery and at its entrance several men were congregated. With an unconfessed desire for protection and masculine comradeship, our friend dashed into the group. He was quickly accosted by an acquaintance who suggested a match at darts, the loser to pay for the shots. "Six for a quarter." He accepted the challenge; sighted, squinted, took aim and won. The acquaintance paid fifty cents and the winner, our friend, received as prize an aluminum tea-ball, worth fifteen cents. With a strange sense of satisfaction, he slipped the good-for-nothing thing in his pocket. It was a tangible result!

As a return courtesy he insisted upon treating his comrade to lemonade at fifteen cents a glass. By this time two dollars and eighty cents had been devoted to the cause of religion and he and another had been refreshed by five cents' worth of lemon juice and sugar, much diluted, and fifteen cents' worth of an almost useless article was his by right of prowess.

And as yet he had nothing for "the best girl in the world"—the wife too ill to come, although she had contributed toward the supper a cake, a salad and four dozen sandwiches, in value of cold cash worth about two dollars. He must carry home to her a trophy of war. With redoubled bravery he reluctantly approached the fancy table, selected a cotton bureau scarf with lace edge—the most "possible" thing in sight—paid its marked price, $1.50, slipped it in his pocket and made hasty exit, looking neither to the right nor left. Safety lay in flight!

Let us count the cost of this adventure into what may be termed a modern parochial system; more than six dollars, for which was received less than one-sixth return value. Yet he and his wife will hear, from all sides, of the success of the fair! "They made over a hundred dollars at the supper table, and twenty dollars in the shooting gallery, and more than ever at the fancy table"—and so on!

But is it fair or unfair? The words of my old rector rise anew to mind. He would have none of it, none of the belittling processes of money raising—only the free-will offerings of the people to the God who gave them richly all things to enjoy. The white-haired saint could lay his argument upon the strong foundation of scripture, plenty of it! He said "You never found St. Paul exhorting the Corinthians or Galatians to come to a sale of pin-cushions and what-nots to support their churches. And the Lord, whose Life we strive to live, drove the money changers from the temple of His day."

"Let the people offer Me free-will offerings of holy worship." "Bring tithes into the store-house." "The Lord loveth a cheerful giver."

Fair or unfair, I ask? If the church of to-day must enter the business arena, should not conduct its sales with the honesty demanded of modern merchants? Do church people like to be buncoed? Does this system fool them? Is it perversive of right morals? Does it gather souls to the Church of the Living God?

Let us be honest and ask—Fair or unfair?

D. S.

DISCIPLESHIP AND MISSIONS

TO MAKE the world Christian. The words imply a revolution so tremendous that the mere naming of it moves experience to an incredulous smile, and makes enthusiasm itself falter. And yet it is the task which our Lord laid upon His disciples—the task in which all baptized Christians, lay or cleric, man or woman, are solemnly pledged to take their part. And that we may be fit to take our part there is one thing needful. If we are to help at all in making the world Christian, we must first be really Christians ourselves; and I fear there is no doubt that for the most of us—for all except a very few—that means we must become Christians. We must learn, with pain and wonder, to look on existence as Christ looked on it. If we cling to the old values, and are content to rule our lives by the compromises and catchwords of worldly wisdom; if we are satisfied with ourselves and our standards—then we need conversion. The starved, commonplace spirit of us must suffer a change "into something rich and strange" before we have a right to call ourselves disciples of Jesus Christ, or profess to be forwarding His cause in the world.—From Peile's *Reproach of the Gospel*, Bampton Lectures for 1907.

HEARD AT A SUMMER HOTEL

CONVERSATION heard recently on the veranda of a summer hotel in New England:

First speaker: "THE LIVING CHURCH is dead, I believe?"

Second speaker: "Dead? No, indeed! It is very much alive!"

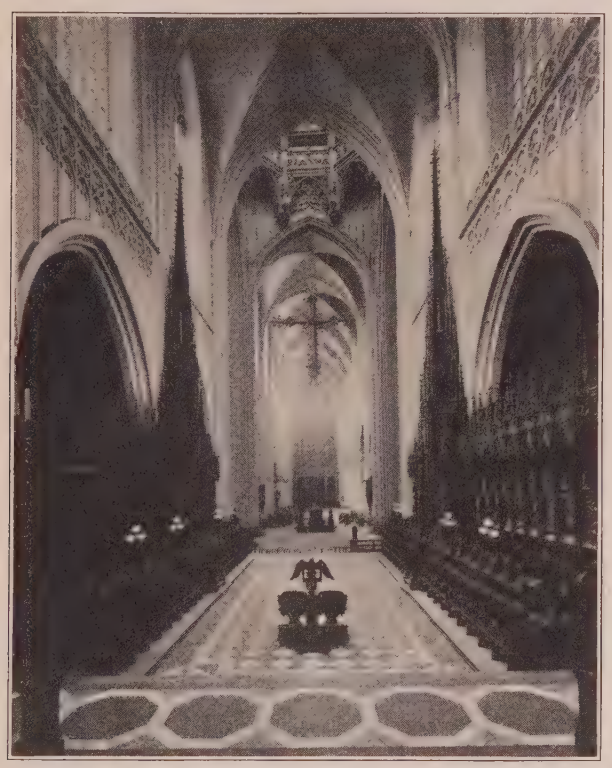
Third speaker: It is not only alive, but it is the best, in fact the only good Church paper in the country."

THE TRIALS that befall thee thou shalt accept as good, knowing that nothing happens apart from God.—*Teaching of the Twelve Apostles.*

The Antwerp Cathedral

By CAROLINE FRANCES LITTLE

ANTWERP, at one time the wealthiest city of Europe, favored in its situation by nature, and enriched with all that art could supply, coined this ambitious proverb, "The whole world is a ring, of which Antwerp is the diamond." Many are the names connected with it, which are written in blazing letters of gold across the pages of history. St. Amandus, St. Elgius, St. Willibrord, Godfrey de Bouillon (Crusader and King of Jerusalem), Blessed Mother Mary Margaret, Peter Paul Rubens (the devout artist), Van Dyck and others—are



ANTWERP CATHEDRAL

not these names to conjure with? Surely such a diamond would be a jewel worthy of a setting in any ring!

Antwerp is a city with a varied history. In the seventh century it arose out of the mists of obscure records, to be well-nigh obliterated in the ninth by the Norsemen. Rising again, phoenix-like, from its ashes, it suffered riots and vandalism at the hands of Protestant iconoclasts, outrages against the Church by the French Revolutionists, oppression from the Spanish, until at length it was seized by Napoleon, to be used, he said, "as a loaded pistol pointed at the heart of England." When once more free, it has been coveted by Germany, and was, in the words of another, "the Naboth's vineyard of the German chancellery." Now the Teuton has it in his iron grasp, and time alone will show what is to become of this city of grand churches and priceless art treasures.

Borgt aen 't werp, Antwerp, had for its Apostle St. Amandus, who built there in 641 a church, dedicating it to SS. Peter and Paul. St. Eligius, the devout goldsmith, afterwards Bishop of Noyan, also preached there in 658. An old deed of gift in 725 gave to St. Willibrord, from Rauchingus and his wife Bebelina, this church which had been built by St. Amândus, together with money and lands to be used in the way that he deemed best. Civilization followed in the wake of Christianity, but swiftly and stealthily the Norsemen came up the Scheldt, in their black-sailed ships, burning and pillaging the city; and it was not until the eleventh century that it again emerged from obscurity, although it had been soon rebuilt, a new church, St. Walburga, having been erected upon the site of the old one. After the departure of the cruel men of the North the image of the Blessed Virgin was found without the walls, sacrilegiously hung by them from a tree. Devout souls built a little shrine for it, and so large was the number of pilgrims who came out from the town that the road was named Pilgrim street. In 1124 the canons of the abbey of St. Michael's took charge of the shrine—which had been called *Onze Lievre Vrouwe Op 't Staerken,* "Our Lady of the Stump"—and built there a new church. This was the beginning of the great Cathedral of St. Mary, at Antwerp—at first a collegiate, and afterwards for two centuries a Cathedral.

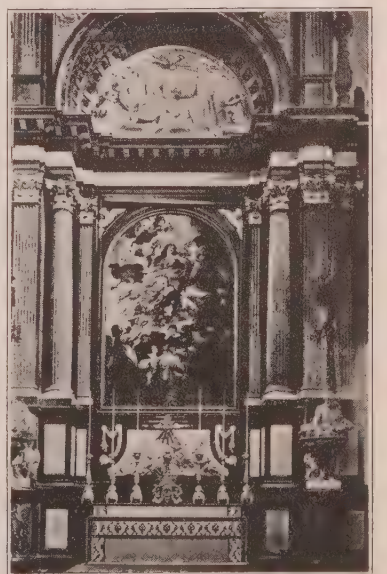
When the walls were extended this was enclosed within the city, being the parish church until 1478, the others being only chapels of ease. They were St. Walburga, St. Michael's, St. Jacques', St. Andrew's, and St. George's; for St. Willibrord's Church had been burned.

The present Cathedral was begun in 1352, but not completed for about two centuries, the joy of finishing it being handed down from one generation to another. It is of early and middle Gothic architecture, and is the largest in the Netherlands, being three hundred and eighty-four feet long; the transept measures two hundred and twelve and the nave one hundred and seventy-one in width and one hundred and thirty in height. As one enters and sees the vast area, the six aisles, and the one hundred and twenty-five tree-like pillars which support the roof, he can imagine himself in a forest, such as the missionaries worshipped in when the Christian shrines supplanted the pagan ones.

This Cathedral is filled with art treasures, although much was destroyed by ruthless iconoclasts, who threw down the altars, ruined the rich vestments, and cut to ribbons many priceless pictures. The high altar is enriched by a painting of the Assumption, one of the masterpieces of Rubens. This was done in 1626, and shows what a grasp he had of religious art. Of the ten upon this subject the one in Antwerp is said to be the finest. (See photograph.) The altar itself is a fine example of early Renaissance work. Where did the artist find the inspiration for the wonderful religious conceptions of his pictures?

Had we lived there in those years from 1610 on, and risen at dawn, we would have seen hastening to daily Mass, at four o'clock in summer, a most attractive figure, commanding and noble; with hair silky and curly, and a beard neatly cut; wearing a wide-brimmed hat, ribbon-trimmed, a lace collar, and a long cloak thrown gracefully about his shoulders. This was Rubens. Had we followed into the church, and seen him upon his knees, we would have found from whence he derived his power. It was in a church at Paris that Tissot also received the inspiration to paint his wonderful Life of Christ. Of Rubens it has been said that, though a native of Belgium, and a citizen of Antwerp, yet he belongs to the whole world rather than to any one nation.

There are many famous churches, buildings, and statues in Antwerp. In the upper part of the great museum is the noted picture gallery, containing the world-known, priceless collection of paintings by Rubens, Van Dyck, and others. Here may be found "The Seven Sacraments" by Van der Weyden, a religious artist from Tournai. The photograph gives but an inadequate idea of the magnitude of the subject.



LADY CHAPEL ALTAR
Antwerp Cathedral

Volumes might be written upon the vicissitudes of this city in the past, and what will remain of its grandeur when peace is once more restored cannot now be foretold. For this "Diamond" of the world, on which the sun sets with such a glow of color and light that on "sunset evenings" crowds gather to view the glory that shines through the gates of gold, may, alas, in the hands of the destroyer, lose its many-sided brilliancy and become no longer worthy to be set in the auriferous circle of the world, as was once its fond ambition.

Church Kalendar

Aug. 1—Ninth Sunday after Trinity.
" 6—Friday. Transfiguration.
" 8—Tenth Sunday after Trinity.
" 15—Eleventh Sunday after Trinity.
" 22—Twelfth Sunday after Trinity.
" 24—Tuesday. St. Bartholomew.
" 29—Thirteenth Sunday after Trinity.
" 31—Tuesday.

KALENDAR OF COMING EVENTS

Aug. 19—Primary Synod Eighth Province, St. Paul's Church, Oakland, Calif.

Sept. 21—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee, Wis.

Personal Mention

THE Rev. CHARLES LEWIS BIGGS has accepted the rectorship of St. Paul's Church, Brookfield Center, Conn., and has entered on his duties.

THE Rev. WILBUR DEAN ELLIOTT, of St. Paul's Church, La Salle, Ill., has been elected a member of the board of directors of the Tri-City Associated Charities. This association does an extensive work in La Salle, Peru, and Oglesby, Ill.

THE Rev. J. S. HARTZELL, who has given four or five Sundays of July and August to old St. Paul's Church, Wilkesboro, N. C., missionary district of Asheville, has returned to Cheraw, S. C.

ALL communications to the Rev. AUSTIN HAUBERT, formerly of North Broad street, Carlinville, Ill., should now be directed to his new address, No. 225 North Charles street, of the same city.

FRIENDS of the Rev. HAROLD G. HENNESSY, rector of St. Luke's Church, Denison, Texas, will be gratified to know of his convalescence and promised complete recovery after a severe operation at Lakeside Hospital, Cleveland, Ohio. After spending the summer in Wisconsin, Mr. Hennessy expects to be able to return to his parish about September 15th.

THE Rev. FRANCIS S. LIPPITT, rector of All Saints' Memorial Church, Meriden, Conn., is spending his vacation with his family at Sanisquam, Gloucester, Mass.

SECRETARIES of conventions will please notice that journals should no longer be sent to the Rev. W. A. MASKER, JR., Washington, D. C.

BISHOP FREDERICK FOCKE REESE goes for his vacation to Highland Lake Inn, Flat Rock, N. C., for the month of August, and will spend September in Wytheville, Va.

THE Rev. CARL I. SHOEMAKER should be addressed at 729 Douglas street, Chattanooga, Tenn.

THE Rev. GEORGE GRANT SMITH, priest in charge of St. Mary's mission, Bolton, Miss., and attached missions, has relinquished them and has removed to 511 North Jefferson street, Jackson, Miss.

THE Rev. NASSAU S. STEPHENS, for six years rector of St. James' Church, Montclair, N. J., has resigned his parish and is spending the summer at Falmouth Heights, Mass.

THE Rev. H. LOCKWOOD STODDARD has accepted a call to the rectorship of St. Paul's Church, Franklin, Delaware county, N. Y., and may now be addressed there.

THE Rev. J. OGLE WARFIELD and family of St. Peter's Church, Germantown, Pa., are spending their vacation on Naomi Lake, Pocono Pines, Pa.

THE Rev. W. E. VAN DYKE of Smethport, Pa., is spending a few weeks at St. Barnabas' Home, near Ripley, N. Y.

THE Rev. SCOTT WOOD has resigned charge of St. Augustine's mission, Allegheny, Pa., and has accepted charge of St. Philip's Church, Pittsburgh, Pa. Address, Wexford, Pa.

Summer Appointments

DURING the month of August the Rev. S. J. HEDELUND of Crookston, Minn., will be in charge of the Church of the Holy Communion, St. Louis, Mo.

DURING the month of August the Rev. HENRY G. RAPS, rector of the Church of the Nativity, Cincinnati, will have charge of the services at St. Andrew's Church, Wellesley, Mass.

THE Rev. W. A. ARCHIBALD SHIPWAY of St. Matthew's Church, Spokane, Wash., is taking duty at Trinity Church, Seattle, Wash., Sundays, August 8th, 15th, and 22nd, during the absence of the Rev. Canon W. H. BLISS on his vacation.

THE officiating clergyman at Christ Church, Springfield, Mass., during August, is the Rev. HOWARD S. WILKINSON, rector of Emmanuel Church, West Roxbury, Mass.

THE Rev. A. OSMOND WORTHING will have charge of St. John's Church, Tallahassee, the capital of Florida, from August 15th to September 12th. Please address St. John's rectory, Tallahassee, Fla.

ORDINATIONS

DEACONS

ARKANSAS.—On the Fifth Sunday after Trinity, in Trinity Cathedral, Little Rock, Bishop Winchester ordained to the diaconate DR. VERNE RICORD STORER, who went as medical missionary to China a year ago, but was obliged to return after a severe illness. During his preparatory course at Sewanee, Dr. Storer gave valuable help at the local hospital. The Bishop plans to assign him to mission work in the southern part of the diocese.

TENNESSEE.—On June 27th, in Trinity Church, Clarksville, the Bishop of the diocese ordained MR. WILLIS P. GERHART to the diaconate.

BORN

FULWEILER.—To the Rev. and Mrs. Howard Wells FULWEILER, June 28, 1915, at Hahnemann Hospital, Scranton, Pa., a daughter, FLORENCE BULLARD.

STEDMAN.—On Thursday, July 29th, to the Rev. and Mrs. Frank H. Stedman, in Milwaukee, a son, FRANK HOLT STEDMAN, JR.

DIED

FULWEILER.—Entered into paradise, Friday morning, July 16th, at Scranton, Pa., in the 30th year of her age, FLORENCE BULLARD FULWEILER, wife of the Rev. Howard Wells Fulweiler, Emmanuel mission, Rapid City, S. D.; and daughter of Dr. J. Arthur Bullard, Wilkes-Barré, Pa., and the late Marguerite Smith Bullard. The burial was at Montrose, Pa., the office being said in St. Paul's Church.

"Let light perpetual shine upon her."

MEE.—At Dover Plains, N. Y., St. James' day, 1915, CHARLES BRASSINGTON MEE, rector of St. James' Church, Dover Plains, N. Y., and in charge of the mission at Millerton, aged 68 years. Interment at St. Stephen's College, Annandale, N. Y.

TAYLOR.—At 5533 Hays street, Pittsburgh, Pa., on July 20, 1915, GEORGE M. T. TAYLOR, aged 71 years.

MEMORIALS

GEORGE M. T. TAYLOR

MR. GEORGE M. T. TAYLOR, who died July 20th, was junior warden of Calvary Church, Pittsburgh, which post he had filled for the past thirty years, having been a vestryman of the parish for forty years. He was a son of the late Dr. John Taylor of Lansingburg, N. Y., his ancestors on both sides being of Revolutionary stock, and Mr. Taylor himself was an active member of the Society of Sons of the Revolution. The funeral service was held in Calvary Church, on Friday, July 23rd, the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of the diocese, and the Rev. Mr. Cheetham, minister in charge of the parish, officiating, and the interment being in the family lot in Allegheny cemetery. Mr. Taylor's loss will be keenly felt throughout Calvary parish, of which he was a most active and respected member ever since he became a resident of Pittsburgh, over fifty years ago. He is survived by his widow and one daughter.

REV. SNYDER B. SIMES

The REV. SNYDER B. SIMES, for nearly forty-seven years the rector of Gloria Dei Church, Philadelphia, Pa., entered into rest July 18, 1915. Graduated from Moravian College, Pa., and from the Philadelphia Divinity School, he was ordained to the diaconate by Bishop Stevens in 1865, and to the priesthood in 1867 by Bishop Vail. He was assistant at the Church of the Epiphany, 1865-68, and rector of Gloria Dei (Old Swedes' Church) from 1868. In 1888 he published an interesting historical book, "The Swedes and the Protestant Episcopal Church."

Mr. Simes was dearly loved by his congregation and by his brethren in the ministry. Active in his parish work, he made the Old Swedes' Church a center of life, though its position in the midst of commercial trade made work difficult. Quiet and unassuming in his manner, devout and loyal in his faith, devoted to children, and ever ready to help the poor, our brother made full proof of his ministry. We shall miss his in our clerical gatherings, and we shall sorely miss him in our diocesan work. His example as a devoted servant of Jesus Christ will inspire us, and his faith will make us brave. He rests in peace, but his works follow him.

FLOYD W. TOMKINS.
J. THOMPSON CARPENTER.
HERMAN L. DUHRING.
Committee appointed by the Bishop.

COMPLIMENTARY

VERY REV. SELDEN P. DELANY, D.D.

Resolutions of the Chapter of All Saints' Cathedral:

WHEREAS, It has devolved upon the Chapter of All Saints' Cathedral, Milwaukee, to accept the resignation of the Very Rev. Selden Peabody Delany, D.D., as Dean of the Cathedral;

Resolved, That the Chapter takes this action with the greatest regret, and on behalf of the Cathedral congregation hereby adopts this following minute.

The seven years in which the Cathedral congregation has been in the spiritual charge of Dean Delany have been years of spiritual growth, due, largely, under God, to his influence, his ministrations, and his godly counsel. Our people have learned more and more to value the spiritual stores which are offered them in the Church.

The Cathedral has also taken a more dignified position with respect to its own adequate support and with respect also to its due share of missionary responsibility in the diocese and in the Church at large. Through the enthusiastic leadership of Dean Delany the general and diocesan apportionments for missions have not only been met but exceeded in recent years, and our obligations in that direction have been so thoroughly recognized that no backward step can be anticipated. As leader, as friend, as pastor, he has won our respect and our love.

Resigning, as he does, to accept other responsibilities in the Church, we tender him our best wishes and prayers that he may be guided and sustained in his new endeavors.

The Chapter also directs that copies of this minute be spread upon the records of All Saints' Cathedral, be transmitted to the Dean, and be printed in the next issue of the Cathedral Notes.

CAUTION

COULTER.—Caution is suggested in connection with one H. V. COULTER, who solicits subscriptions, said to be without authority, for Church and other periodicals, and who presents a letter purporting to be written by the Very Rev. Robert K. Massie, D.D., Dean of Christ Church Cathedral, Lexington, Ky. Further information may be obtained from Dean Massie.

RETREATS

HOLY CROSS, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th, and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUESTMASTER, Holy Cross, West Park, N. Y.

NEW HAMPSHIRE.—A retreat for women will be given in St. Luke's House (the Sisters S.D.C.), Portsmouth, N. H., September 17th to 20th, beginning with Compline on the first evening and closing with Mass on the morning of the 20th. Conductor, Fr. P. Gavan Duffy, S.D.C. For particulars address the SISTER MAUD CLARE, S.D.C., St. Luke's House, Dennett street, Portsmouth, N. H.

NEW YORK.—Annual week-end retreat for women, Christ Church, Mead's Mountain (the Catskills), near Woodstock, N. Y., September 10th to 13th. Conductor, the Priest-Superior S.D.C. Special rates at adjoining hostelry. Provision for quiet recreation. Apply to MISS ANNA HOFF, 117 West State street, Trenton, N. J.

SPRINGFIELD.—The annual retreat for the clergy of the diocese of Springfield and others who may wish to join them will be held at Champaign, Ill., September 7th to 10th. Conductor, the Very Rev. Selden P. Delany, D.D. Clergy desiring to be present are asked to send their names to SECRETARY, Diocesan Rooms, Ridgeley Building, Springfield, Ill.

SPRINGFIELD.—The annual retreat for Churchwomen will be held at Champaign, Ill., September 11th to 14th. Conductor, the Bishop of Springfield. Those who wish to take part in it are asked to write to SECRETARY, Diocesan Rooms, Ridgeley Building, Springfield, Ill.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants,

business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

UNMARRIED PRIEST wanted to act as organist and choirmaster in a large city church, as well as to do the work of an assistant priest. Comfortable salary as well as room and board. Apply to SAMUEL, care LIVING CHURCH, Milwaukee, Wis.

MUSICAL YOUNG PRIEST, single, who can sing well, for Catholic parish in New York. Must also be expert typewriter and stenographer. Stipend, $1,500. Address MUSICAL, care LIVING CHURCH, Milwaukee, Wis.

CURATE WANTED in large, active New England parish; young man preferred, moderate Churchman. Salary, $1,100 and rooms in parish house. Address G. A., care LIVING CHURCH, Milwaukee, Wis.

YOUNG CATHOLIC PRIEST wanted for New York parish. Stipend $1,000 per annum. Must be musical. Address MUSICAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, married, Catholic, seeks parish or city curacy. Experienced, highest references. Address PRESBUTEROS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CHURCH HOME, eighteen miles from New York, desires Churchwoman as teacher for the grammar grades. Must be able to teach according to the syllabus of the regents of New York State. Good discipline required. Mixed class, numbering not more than eighteen. School opens Tuesday, September 7, 1915. Salary, $20 per month with room, board, and laundry. Home also seeks caretaker for about forty-five children, boys and girls. Kind but firm discipline necessary. Address W. X. Y., care LIVING CHURCH, Milwaukee, Wis.

THOSE THINKING of the ministry, missionary, or kindergarten work address ARCHDEACON WINDIATE, Nashville, Tenn.

POSITIONS WANTED—MISCELLANEOUS

CATHEDRAL organist-choirmaster free October. Successful with boys. Catholic. English trained. European and American experience. Testimonials from Dr. Percy Dearmer of London and other Catholic clergy. Address CECILIUS, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, thoroughly competent, experienced, desires immediate position. Accomplished player. Successful trainer and director. Recitalist. Churchman. Highly recommended. Address BACH, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires position. Boy choir training a specialty. Fifteen years experience. Salary moderate. Communicant. Address CHOIRMASTER, 522 Clifford avenue, Rochester, N. Y.

KINDERGARTNER would correspond with institution, hospital, parish, private school, or family. New York City. Address KINDERGARTNER, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER, who is a graduate nurse, desires position as parish visitor in Catholic parish. Address FAITH, care LIVING CHURCH, Milwaukee, Wis.

A DEACONESS offers trained and experienced service to parish or mission. Address ECCLESIASTICA, care LIVING CHURCH, Milwaukee, Wis.

POSITION in library wanted by young lady; experienced librarian; graduate; references. Address 24 South Market street, Staunton, Va.

POSITION as House Mother. High references. Address ELIS, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, AUSTIN ORGAN CO., Hartford, Conn.

FULL SET DOSSAL CURTAINS in all the ecclesiastical colors. Violet in best embroidered broadcloth; red and green, in silk plush; white, in cloth of gold. Formerly used in Christ Church, Troy. Write MRS. PETER BLACK, 1823 Seventh avenue, Troy, N. Y.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs andf Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

EIGHTY HYMNS with music, from Church Hymnal, for Sunday school, home, summer services, etc. $5 per hundred. Sample postpaid, 10 cents. PARISH PRESS, Ft. Wayne, Ind.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS R. BALL, 4 East Thirty-first street, New York City.

CHOIR GOWNS. Several newly purchased choir gowns for sale at half price. Address F. L. A., care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. Address ST. ANDREW'S, Sewanee, Tenn.

FOR SALE—BOOKS

FOR SALE.—Set of 7 vols. Hastings Encyclopedia of Religion and Ethics, ¾ Russia binding. Perfect condition. Cost $63. Will sell for $10. Purchaser to take over contract for remaining volumes. Write G. B. K., care LIVING CHURCH, Milwaukee, Wis.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

CHOIR SCHOOL

A CHOIR SCHOOL for boys will be organized in connection with the Church of the Messiah, Rhinebeck, N. Y., and opened the second week in September. Board, lodging, and good schooling will be offered in return for chorister service. Candidates must not be under 9 or over 13 years of age. Beautiful situation in the country. Apply to NORMAN COKE-JEPHCOTT, 58 Fair street, Kingston, N. Y.

BUSINESS OPPORTUNITIES

BUSINESS OPPORTUNITIES for devoted Churchmen. A dentist, lawyer, cartage-man, who will also deal in coal and ice, and a man able to conduct a first class bakery needed in a Southern Central New York town. Particulars by writing to M. P., care LIVING CHURCH, Milwaukee, Wis.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

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Address, 281 Fourth avenue, New York City.

The Spirit of Missions $1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

GENERAL THEOLOGICAL SEMINARY

The term of office of the following Trustees, General Theological Seminary (elected by the Alumni), expires at the close of the civil year, viz.: The Rt. Rev. Thomas F. Gailor, D.D., the Rev. J. Nevett Steele, D.D., and Robert L. Gerry.

By the new laws, the members of certain classes are requested to make nominations to fill such vacancies. Each class organization should send the name of a Bishop who is an alumnus or former student of the G. T. S.; the name of one presbyter in good standing who is a graduate of the G.T.S.; the name of a layman who is a communicant in good standing.

Also, the name of one presbyter, in good standing, who is a graduate of the G.T.S., to serve 1916-1917, *vice* the Rt. Rev. Dr. George Y. Bliss, elevated to the episcopate.

Nominations "in writing" are to be sent to the secretary of each class (or, if there be no class organization, then to the recording secretary, A.A., G.T.S., direct by individuals). All nominations by class secretaries, or by individuals, must be in the recording secretary's hands not later than September 15th.

By the new law, only classes or individuals whose year of graduation ends in "5" or "0" make nominations this year.

The recording secretary is the Rev. John Keller, who may be addressed at the seminary, or at 19 East Park street, Newark, N. J.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

APPEALS

GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. MCCLURE, *Treasurer,*
Church House, Philadelphia, Pa.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free

services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:
E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
Wm. Ballantyne & Sons, 1409 F St. N. W.
Woodward & Lothrop.

BALTIMORE:
Lycett, 317 North Charles St.

STAUNTON, VA.:
Beverly Book Co.

ROCHESTER:
Scranton, Wetmore & Co.

TROY, N. Y.:
A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:
R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

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LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
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Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
Grace Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

SHERMAN, FRENCH & CO. Boston.

The Natural Order of Spirit. A Psychic Study and Experience. By Lucien C. Graves. Price $1.50 net.

Songs of Hope. By Rebecca N. Taylor. Price 75 cts. net.

HENRY ALTEMUS CO. Philadelphia.

The Story of Young George Washington. By Wayne Whipple, author of *The Story of the American Flag, The Story of the Liberty Bell, The Story of the White House, The Story of Young Benjamin Franklin, The Story of Young Abraham Lincoln,* etc. Illustrated. Price 75 cts. net.

HOUGHTON MIFFLIN CO. Boston.

Penelope's Postscripts. Switzerland: Venice: Wales: Devon: Home. By Kate Douglas Wiggin. Price $1.00 net, postpaid.

CHARLES SCRIBNER'S SONS. New York.

History of Christian Missions. By Charles Henry Robinson, D.D., Hon. Canon of Ripon Cathedral and Editorial Secretary of the Society for the Propagation of the Gospel in Foreign Parts. International Theological Library. Price $2.50 net.

FROM THE AUTHOR.

Peace Sonnets. By Jessie Wiseman Gibbs, Villisca, Iowa. Price 75 cts. net.

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PAPER COVERED BOOKS

WELLS GARDNER, DARTON, & CO. London.

So as by Fire. Notes on the War. By Henry Scott Holland, D.D., D.Litt., Regius Professor of Divinity in the University of Oxford, and Canon of Christ Church.

BOARD OF MISSIONARY PREPARATION. 25 Madison Ave., New York.

The Fourth Report of the Board of Missionary Preparation. (For North America.) Edited by Frank Knight Sanders, Ph.D., Director. Price 50 cents.

PAMPHLETS

HOBART COLLEGE. Geneva, N. Y.

Proceedings of Commencement. Hobart College Bulletins, Vol. XIII. No. 4, July, 1915.
Necrology. Hobart College Bulletins, Vol. VIII., No. 3, April, 1915.

EPISCOPAL THEOLOGICAL SCHOOL. Cambridge, Mass.

The Faculty and the Alumni. Official Bulletin of the Episcopal Theological School, Vol. VII., No. 5, June, 1915.

HEBREW CHRISTIAN ALLIANCE OF AMERICA.

Report of First General Conference. Held in the Assembly Hall, United Charities Building, New York, April 6th to 9th, 1915.

THE CHURCH AT WORK

SUMMER CONFERENCE OF LAYMEN'S MISSIONARY MOVEMENT

ONLY FOUR Churchmen participated in the summer conference of the Laymen's Missionary Movement at Lake Geneva, Wisconsin, July 28th to August 1st, which was attended by upwards of three hundred persons. They were the Rev. Edward Henry Eckel, Sr., secretary of the Province of the Southwest; the Rev. H. L. Cawthorn, rector of St. Luke's Church, Chicago; the Rev. M. B. Marshall, rector of St. Andrew's Church, Norfolk, Va.; and Mr. David H. Brown, L. M. M. secretary for the dioceses of Virginia and Southern Virginia. It is interesting to note that the Virginia dioceses are the only ones in the country to elect a local field secretary for the L. M. M. Mr. Brown will be supported by a private fund contributed by laymen of the Church for this purpose. Mr. Eckel was elected chairman of the Churchmen's section of the conference.

Though the group was small, daily meetings were held for prayer and discussion of the missionary movement in the Church, which resulted in the adoption of a series of recommendations relating to participation by Churchmen in the coming conventions of the L. M. M. educational campaign. These recommendations in brief were: (1) That the Board of Missions be requested to publish to the Church its resolution adopted in May promising coöperation, and to send a letter to the clergy in the convention cities requesting their active participation in preparations for the conventions and in the conventions themselves; (2) that the *Spirit of Missions,* the general Church papers, and diocesan papers be requested to keep the L. M. M. and its conventions prominently before the Church throughout the season of the conventions; (3) that the Bishop of each diocese be requested to write all his clergy inviting their interest in the L. M. M. conventions; and (4) that the Board of Missions be requested to assign two men to every convention city for a period of from two weeks to a month before (according to the size of the city) to organize the participation of Churchmen in the convention, and to remain afterwards to establish what the L. M. M. conference itself calls "conservation" work.

The conference as a whole gave much time to prayer and the discussion of plans looking to the projected conventions of the L. M. M. educational campaign, which will be held in 71 cities of the country from October 14th to 17th (Chicago) to April 12th to 16th (Brooklyn), and end with a "National Missionary Congress" in Washington, D. C., April 26th to 30th. Omitting the dates, the following is a list of the cities where L. M. M. conventions will be held: Chicago, Buffalo, Detroit, Pueblo, Pittsburgh, Denver, Topeka, Wichita, Baltimore, Philadelphia, Mitchell (S. D.), Milwaukee, Portland (Me.), Boston, Cincinnati, Wheeling, Waterbury, Manchester (N. H.), St. Louis, Cleveland, Albany, Toledo, Houston, Duluth, New Orleans, Minneapolis, St. Paul, Rochester, Jackson (Miss.), Fargo, Reading (Pa.), Wilmington (Del.), Billings, Birmingham, Atlanta, Butte, Newark, Spokane, Columbia (S. C.), Seattle, Dayton, Tacoma, Greensboro (N. C.), Portland (Ore.), Davenport, Richmond, Sacramento, Kansas City, Lexington (Ky.), San Francisco, Des Moines, Nashville, Fresno, Decatur (Ill.), Los Angeles, Indianapolis, Memphis, Little Rock, San Diego, Columbus, El Paso, Oklahoma, Fort Worth, Pittsfield, Worcester, Harrisburg, Scranton, Binghamton, Syracuse, New York, and Brooklyn.

The conference was characterized by a notable spirit of evangelical fervor, interdenominational courtesy and fairness, and a high degree of wisdom in planning and organizing for the work. Not the least valuable and helpful feature of the conference was the daily missionary Bible expositions by the Rev. Dr. C. B. McAfee of the McCormick Theological Seminary.

ST. PAUL FARMERS' CONFERENCE

MEN AND WOMEN interested in the Church's growing influence and work among colored people will appreciate the work which is centering about St. Paul's School, Lawrenceville, Va. The eleventh annual session of the St. Paul Farmers' Conference recently held at the school is an evidence of what the school is accomplishing among the colored farmers of the vicinity, and was full of interest and variety. The conference is an organization of two thousand negro farmers

and workers, organized and fostered by the school for the purpose of social, material, moral, and religious uplift. Through the medium of the conference the great work of the school is maintaining helpful relations between the races, securing better school facilities, improving farm methods, elevation of morals, and encouraging thrift; and increased self-respect is carried into every nook of the county, with the result that the negroes of Brunswick county are among the best behaved, most thrifty, law-abiding, and industrious in the state.

The conference gives attention to such helpful and practical things as better methods of farming, better homes, increasing the length of the school term by local self-taxation, buying land, repression of crime, payment of capitation taxes, sanitation, and maintaining good relations between the races. The county is divided into conference communities corresponding to the schools, and representatives from these are asked to report upon community conditions. There are fourteen questions asked, embracing such subjects as the school, the home, neighborhood morals, amount of money raised for extending school terms, number of acres of land bought, number of newly-built houses, or remodelled, repaired, painted, or white-washed; whether frame or log, number of rooms; the crop increase, decrease of acreage, soil, improvement, giving of crop liens, growing corn, raising hogs, chickens, stock, production of milk, butter, etc.

The questions are a most interesting phase of the conference's work, as they reflect the real life and purpose of community activities. The replies are illuminating and interesting, showing that thirty-five new houses had been built at a cost of from $400 to $1,200, and others remodelled, repaired, and painted; over 1,000 acres of land purchased since last conference; two new school houses built by cooperative effort; $500 raised to extend the school term one month; $1,600 raised by subscription or paid in cash for prospective new schools or for various school improvements such as new desks, industrial material, etc. In the matter of food supplies the question brought out that more farmers were attempting to raise food for themselves and stock, more hogs being raised and the acreage in corn practically doubled. As to the money crops, tobacco and cotton and peanuts still hold first place, but more farmers are getting away from the strictly money crops and are diversifying their farming.

Apart from the questions the feature of the conference is the splendid and helpful addresses on subjects of vital importance. Chief are the conference address, the address to the woman's conference, and the president's address. This year Governor H. C. Stuart was expected to deliver the principal address, but pressure of business prevented his coming. The governor hoped until the eve of the conference to be present and not until the last moment did he telegraph his reluctant declination. Miss Kate Douglas Wright, of the Coöperative Education Society of Virginia, was taken ill at the last moment and could not come. These two enforced declinations were a great disappointment to the audience, but the other part of the programme was carried out in its entirety.

The president's address was a masterly review of the year's progress in land buying, home improvement, education, morals, and religious and social improvement. The address showed that the negroes of the county, according to the auditor's report, owned a fraction less that 60,000 acres of land, valued with the houses thereon at nearly $600,000, and that their real and personal property was assessed with taxes amounting to a little over $6,000.

The night session was devoted to conferences on community conditions, embracing better homes, beautifying the yard, better school houses, better churches. The round table gave opportunity for farmers to tell how they grew their various crops and prepared the soil.

The woman's conference which took place on the afternoon of the second day was well attended. Friday closed the conference. The woman's conference is an organization of the mothers, farmers' wives, and daughters of the county which meets with the conference, giving their attention to matters of the home, the garden, vegetables, sanitation, and making farm life conditions more tolerable. Their work through the various mothers' clubs has done much to improve the status of women and elevate the sanctity of the home. The woman's conference together with the conference itself donated $45 to the school as a free-will offering.

DEAN OF MILWAUKEE RESIGNS

Greatly to the regret of its members, the Chapter of All Saints' Cathedral, Milwaukee, has been called upon to accept the resignation

REV. S. P. DELANY, D.D.

of the Dean, the Very Rev. Selden P. Delany, D.D. Dr. Delany presented his resignation on Tuesday evening of last week, making the explanation that after long consideration he had accepted an invitation to become associate pastor at the Church of St. Mary the Virgin, New York. The explanations given were such that the chapter had no option but to accept the resignation, which accordingly it did with an expression of great regret. Dr. Delany enters upon his new work November 1st.

At the same meeting of the chapter a nomination from the Bishop was received of the Rev. Charles N. Lathrop to be Dean of the Cathedral in succession to Dr. Delany. Mr. Lathrop is at the present time rector of the Church of the Advent, San Francisco, and is well known not only in the Church, but in civic and other public work throughout the Pacific coast and beyond. The Chapter unanimously elected Mr. Lathrop on the Bishop's nomination, and the information was telegraphed to him. Mr. Lathrop is about leaving this country for Belgium in the interest of the Belgian Relief Commission but wired his acceptance of the election before leaving. It is believed that he will enter upon his new work at the Cathedral about January 1st.

The Rev. Charles Newton Lathrop was born in San Francisco, November 16, 1871. He was a classmate of Dean Delany both at Harvard University where both were graduated in 1896 and at the Western Theological Seminary in the class of '99. Mr. Lathrop was ordained deacon in 1900 and priest in 1901, both by the Bishop of California. He became at once assistant at the Church of the Advent, San Francisco, succeeding to the rectorship in 1904 and continuing in that position to the present time. He is a member of the Standing Committee and has twice represented his diocese in General Convention, where in 1913 he served as a member of the important committee on Constitutional Amendments in the House of Deputies. Mr. Lathrop has also been very active in work for civic and social improvement in his own city and beyond. He was the founder of the League of Justice that compelled the ferreting out and trial of the graft cases in San Francisco a few years ago with success and has also taken an important part in the work of prison reform, of which he has made a special study. Mr. Lathrop will be a welcome addition to the forces that make for righteousness in Milwaukee.

Dean Delany, who is giving up this position, is a native of Fond du Lac, Wis., where he was born June 24, 1874. Ordained by the late Bishop McLaren as deacon in 1899 and by Bishop Grafton as priest six months later, his ministry began as curate at the Cathedral in Fond du Lac, after which he served a year as assistant at St. John's, Roxbury, Mass., and then, returning to the diocese of Fond du Lac, was in charge first of the parish at Menasha and then of that at Appleton until 1907, when he became Dean of All Saints' Cathedral, Milwaukee. He was a deputy to the General Convention of 1913 and is a representative of the Fifth Province in the Board of Missions. Dean Delany is chiefly known in the Church at large as the author of two useful little books, *The Ideal of Christian Worship* and *The Value of Confession*. He is well known and beloved in the city much beyond the limits of his congregation and of the Church, and has taken an active position in the interest of civic improvement in the city. He carries great numbers of friendships with him to his new work in New York.

CHURCHLY LITERATURE IN ST. PAUL

St. Paul's Church, St. Paul, with its rector, the Rev. E. L. Roland, is one of those active parishes that believe in inculcating Churchly information through the circulation of Churchly periodicals and tracts. Some months ago a small table was placed near the main entrance in the church and the rector made request that parishioners who were subscribers to the various Church publications would bring their accumulated back numbers and place them on this table for free distribution. Copies of tracts were also used in the same way. The result was a very considerable distribution of Churchly literature, and the table is kept continually supplied and has been a great help to the parish.

Live parishes may easily be distinguished from dead ones by such methods as this.

DEATH OF REV. CHARLES B. MEE

The Rev. Charles Brassington Mee, rector of St. James' Church, Dover Plains, N. Y., died on St. James' Day, while prayers were being offered on his behalf at the morning service. The Rev. Mr. Mee had been in poor health for some time, and about a month before sustained a broken leg and other injuries when he was attacked by a bull that broke loose while being led through the village street. The deceased was born in New York City, November 18th, 1846. He began the study of law, but later entered the Theological Seminary of Virginia, graduating in 1871. He later entered St. Stephen's College, Annandale, to complete his college course, previously begun in the University of Pennsylvania. He took his degree of B.A. in 1883. While

pursuing his studies, he also acted as instructor in Latin. A large part of the forty-four years of his ministry was spent in the dioceses of Ohio, Bethlehem, Albany, and New York. In 1890 he was married to Miss Marie C. Hoffman, who survives him. He was a member of the Sons of the American Revolution.

Funeral services were held in the parish church at Dover Plains on Wednesday, July 28th, by the Rev. J. M. Robertson of Amenia and the Rev. C. E. Jones, of New Britain, Conn., a former pupil. Interment was in the cemetery of St. Stephen's College, Annandale, on the following day, Archdeacon Pott officiating, assisted by the Rev. Geo. P. Hopson, D.D., and other clergy. Bishop Burch was prevented by illness from being present.

STUDENT WORK AT MADISON

ARRANGEMENTS have been perfected whereby the work among students at the University of Wisconsin at Madison will be under the special care of the Rev. Morton C. Stone, rector of the newly established parish of St. Andrew's in that city, and a large part of Mr. Stone's time will be devoted to that work. His plan is to get a large room near the University campus where he can hold meetings, have Bible classes, meet the students, and have a chapel, where celebrations can be held at a time convenient for the students. Mr. Stone is a graduate of Yale and while there he was president of the Seabury Society, an association of the students belonging to the Church. After graduating from Yale he went to the General Theological Seminary and after his ordination was assistant at St. Michael's, New York, one of the large parishes of that city.

Writing on the subject in the *Church Times*, the Milwaukee diocesan paper, Bishop Webb expresses the hope that the clergy will notify Mr. Stone of students who are to go to the University, with their addresses, and that parents will similarly advise him. Bishop Webb also states that the arrangements for the student pastor have been made possible through the generosity of certain persons largely in New York, especially Dr. Stires of St. Thomas' Church.

CHAPEL FOR INSURANCE COMPANY SANATORIUM

THERE IS maintained at Mt. McGregor, N. Y., by the Metropolitan Life Insurance Co., a sanatorium for the free treatment of its employees who have contracted tuberculosis. As a part of the institution there has lately been planned a chapel which is now in course of erection and for which the cornerstone was laid by the Bishop of Fond du Lac, acting for the Bishop of Albany, on Tuesday, August 3rd. The chapel will be known as St. Mary's. Among other documents placed in the cornerstone was a copy of the decision of the Supreme Court that the company might legally acquire and own land for sanatorium purposes. The office of the laying of the stone was followed by Holy Communion celebrated by the chaplain, the Rev. C. F. Brookins, and a sermon was preached by Bishop Weller which was eulogistic of the sanatorium work as a real gift of God.

The chapel which, with four other buildings now under construction, will form a part of a group of sixteen, is designed in the Spanish Mission style. It is in the form of a cross, 96 feet in length and 56 in width. A gallery is connected with the infirmary by a glass enclosed passage and is reserved for sick patients who can be brought in in wheeled chairs. It will be called St. Mary's chapel. The front wall, which towers above the roof, will be pierced with openings in which will be hung four bells which will automatically ring the Westminster chimes each quarter of an hour, simultaneously with similar chimes on the tower in Madison Square. At the north of the chapel will be the house of the chaplain.

One of the buildings which attracted much attention from the visitors is a rest house, which is being built not far from the cottage in which General Grant spent his last days. This will be for Metropolitan employes who are non-tubercular, but need a period of rest and recuperation. This will accommodate fifty persons at once.

In connection with his visit to the sanatorium Bishop Weller confirmed four persons, making eleven confirmed within a year, of whom two were physicians on the staff.

G. F. S. CONFERENCE AT LAKE GEORGE

THE DEPARTMENT for Social Service of the Girls' Friendly Society will hold its fourth conference at "Wiawaka" Vacation House at Lake George from September 18th to 27th. At the service on the first Sunday the Rev. H. E. W. Fosbroke, D.D., will preach, and the Rev. Frank H. Nelson, D.D., will be the preacher on the following Sunday. There will be a daily celebration at 8 a. m., followed by Bible study on the topic, "The Development of the Social Idea in the Bible," Dr. Fosbroke of the Cambridge Theological School acting as conductor. After a half hour of rest, will come a period of social study, "In Philanthropy," led by Miss Mary Van Kleeck, and "In Literature," led by Miss Margaret McGuffey. At 11:30 will be a daily study of "The Development of the Social Ideal in the G. F. S."

The afternoons will be given to rest and recreation. There will be walks, drives and sails, arranged for those who enjoy them. Monday there will be an excursion and tea.

The evenings, besides the services on Wednesday and Friday, will be occupied as follows:—Tuesday, exhibit discussion; Thursday and Saturday, Question Box.

For further information apply to Miss Elsie W. Edwards, 2115 Locust St., Philadelphia, Pa.

THE FLOOD AT ERIE

WHILE THE FLOOD of August 3rd, at Erie, Pa., resulting from a cloudburst, was awful and appalling in its results, yet the flaming headlines and exaggerated accounts in many of the out-of-town papers have created an erroneous impression that the city is practically destroyed, writes a correspondent. Such, happily, is not the case.

The path of the flood was "Mill Creek," an insignificant stream that flows through the entire length of the city for more than twenty-six blocks, until it reaches the lake. Being closely built up on its banks by many frail and rickety structures the angry waters found easy prey. Large quantities of debris clogged the arches at the street intersections and created an overflow that was not only damaging to property but caused the loss of more than thirty lives.

St. Mark's (Rev. F. S. Gray, rector) was the only one of our three churches near the flood zone, and this was at the very edge of the high water at Tenth and French streets. It was damaged only by water coming in the basement.

The loss fell almost wholly on the poorer classes, who are least able to sustain them, two hundred or more houses being destroyed.

CHANGED STATUS OF ST. PETER'S, BROOKLYN

THE CHANGE in the status of St. Peter's Church, State street, between Bond and Hoyt, Brooklyn, by which the property passes into the hands of the trustees of the estate belonging to the diocese of Long Island, and the administration of the parish directly to the Bishop, has been announced to the congregation of St. Peter's in a letter from Bishop Burgess. The resignation of the Rev. Dr. McCready, rector of St. Peter's, is not actually effective until September 1st, but inasmuch as the rector is on vacation during the present month, and his resignation has been made public, the Bishop evidently wished to reassure the congregation as to the future of the church. The letter was read by the Rev. Herbert J. Glover, rector of St. Stephen's Church, Brooklyn, who, though on vacation this month, consented to officiate at the Sunday services at St. Peter's during August. The letter is as follows:

"SEE HOUSE, Garden City, L. I.
August 2, 1915.

"To the Congregation of St. Peter's Church, Brooklyn, N. Y.:

"Dr. McCready's resignation, after six years of faithful and efficient service as rector of St. Peter's, has brought about a change in the administration of the parish. It has been decided to transfer the property to the trustees of the estate belonging to the diocese of Long Island, and the responsibility for the services will therefore fall upon me, as Bishop. I shall in September, I hope, be in a position to make a full statement of the plans which are now forming; but meanwhile I wish to assure the congregation of St. Peter's that the services will be maintained as usual. During August there will be Holy Communion at 8 A. M. and Morning Prayer and sermon at 11 o'clock.

I earnestly ask that all the parishioners will continue their loyal support of the parish, as on this must depend, under the guidance of the Holy Spirit, all true parochial success.

"Faithfully yours,
"(Signed) FREDERICK BURGESS,
"Bishop of Long Island."

Although the future status of St. Peter's will probably be that of a mission church, it was made plain that this will be a technical change, making little or no difference to the congregation.

MEMORIALS AND GIFTS

BISHOP REESE of Georgia recently blessed a marble font in St. Paul's Church, Jesup, Ga. The font was in memory of Mr. John A. Kenan, a much beloved lay-reader and candidate for holy orders.

THE NEW cross on the tower of St. Mary's Church, Oakfield, Wis. (Rev. Charlton S. Turquand, vicar), was completed and placed in position last week in place of the old one which was considered unsafe. The cross is the gift of this year's confirmation class as a memorial of their confirmation. The design is Latin, made of solid oak and finished in gold leaf, and it is a great improvement to the church.

ASCENSION CHURCH, West Park, diocese of New York (Rev. Richard C. Searing, rector), a quaint stone church built in 1842, has taken on new beauty in the re-decorating of its interior walls and ceiling. Over $600 has been spent in this good work, besides about $200 more in wiring the church for electric lighting. Besides this, beautiful carpets for the Church have been given, a Wilton velvet for the sanctuary, and a red Cathedral ingrain for the nave. In all about $1,300 has ben spent on church and rectory this year.

MRS. ELIZABETH A. SPRUANCE has deeded to St. Peter's Memorial Church of Dansville, N. Y. (Rev. Charles W. Hakes, M.D., rector), the house and lot formerly occupied by her sister, Miss Sophia Taft, who died a few weeks ago. This piece of property is situated at No. 9 Chestnut avenue and is to be used by the parish as a rectory to be known as "The Taft Memorial Rectory." With the gift also goes a piano, pianola, a large number of

records, and a good share of the household furnishings. The deed is subject to the life use of a Miss Snyder, who made her home with Miss Taft up to the time of her death. At a recent meeting of the vestry of the church the gift was formally accepted and a grateful vote of thanks extended to the generous donor.

Monday, July 26th, occurred the dedication by the Rev. D. J. W. Somerville, rector of the Church of the Nativity, Lewiston, Idaho, of the beautiful cross recently presented to Trinity mission, Grangeville, Idaho (H. E. Bush, missionary in charge), by Miss Durgan of Boston, Mass., in memory of her sainted mother. The cross is of brass, and made after the style known as "budding." On the base are engraved these words:

To the Glory of God
And in loving memory of
Mary Bradford Durgan.
November 26, 1906.
May she rest in peace.

At the same time there was dedicated a set of altar linen presented by Mrs. Anna H. Sawyer of Newton, Mass.; a red, a purple, and a green altar hanging presented by Grace Church, Newton, Mass.; and a full-length white altar hanging and lectern drapery presented by two of the Churchwomen of Grangeville, Mrs. G. D. Stockton and Mrs. A. F. Parker. The new gifts greatly beautify this mission church and lend to the devotional atmosphere.

William B. Foote, son of the late Rev. Israel Foote of Rochester, a resident of Geneva, N. Y., who was killed by a mine explosion in Cobalt on July 25th, left a will disposing of a large estate to relatives and for benevolent purposes. Among the latter bequests are the following: $1,000 to the Parochial Fund of the diocese of Central New York, to be used in the upkeep of the churchyard and cemetery around St. Peter's Church, Bainbridge, N. Y. The same Parochial Fund is given $3,000 in trust, the income to be paid to the treasurer of St. Peter's Church, Bainbridge, for repairs and upkeep of the church building only. If at any time the money is used for other purposes than those set forth in the will the trust terminates and the fund passes to the Bishop of Central New York to be used as he sees fit, except that no part of it shall be expended on St. Peter's Church property at Bainbridge. After various other bequests the residue goes to the Domestic and Foreign Missionary Society for the purpose of educating in this country Chinese young men who have taken the B.A. or an equivalent degree at St. John's, Shanghai, or at the Boone University, Wuchang. Young men receiving this financial aid must take an M.A. degree in some of the large undenominational institutions or at the University of the South and then take a course in the General Theological Seminary in New York or at the Episcopal Theological Seminary at Cambridge, Mass.

CONNECTICUT

C. B. Brewster, D.D., Bishop

Provincial Gifts to Missions—Bishop-Elect Acheson to Remain in Middletown—Berkeley's Class of '65

The Province of New England, with the help of contributions to the "Emergency Fund," has thus far given the sum of $193,798 for general missions. Three hundred parishes and missions have completed their apportionment.

It has been definitely settled that the Rev. Edward C. Acheson, Bishop-suffragan elect, will after his consecration continue to reside in Middletown, where he has been rector of Holy Trinity Church for the past twenty-three years. Mr. Acheson has purchased the residence of the late Robert N. Jackson, one of Middletown's older type of homes, a house built upon generous lines, amidst some grand old trees and amidst grounds susceptible of artistic treatment. This will make a most idea home for the Bishop.

It is interesting to note that all of the three men who were graduated from Berkeley Divinity School in the class of 1865 are still living and able to do more or less active work. These are the Rev. Charles Albert Holbrook, for twenty-five years rector of Trinity Church, Aurora, Ill., still a resident of that town, who celebrated his jubilee on the eve of St. Barnabas' Day; the Rev. William Welles Holley, who has been rector and rector emeritus of Christ Church, Hackensack, N. J., for the past forty-five years; and the Rev. William Ingram McGill, who has been for the past twenty-five years rector of Calvary Church, Round Hill, and in charge of St. John's chapel, Byram, and of Emmanuel chapel, Glenville, all in the diocese. There is a possibility that the last named will soon relinquish a part of his work.

DELAWARE

Frederick Joseph Kinsman, D.D., Bishop

New Pipe Organ at Georgetown

St. Paul's Church at Georgetown, Del. (Rev. S. D. Van Loan, rector), has just had installed a new pipe organ. The money for the organ was raised in about ten days by voluntary subscriptions among the parishioners by the hard work of the present rector, who since his coming about a year ago has done splendid work. With the new organ, the choir is giving especially good music for a country choir.

DULUTH

J. D. Morrison, D.D., LL.D., Bishop

Plans for Cathedral Organization

In the new Cathedral organization it is understood that should there be a Coadjutor for the diocese he will probably become the Dean, and thus have place and title in the chapter. The Rev. T. W. MacLean, LL.D., has been appointed Canon.

FOND DU LAC

R. H. Weller, D.D., Bishop

Improvements in Vicarage at Oakfield

The members of St. Mary's Guild, Oakfield, have recently had the vicarage painted and redecorated. The vicar, the Rev. Charlton S. Turquand, purposes to take up his residence there in the present week. This step is regarded as quite an advance in the Church work at Oakfield, as Mr. Turquand is the first resident priest for many years

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and the first to occupy property, apart from the church itself, owned by this mission. The vicar plans to hold an "at home" to the people of Oakfield on Thursday afternoon, August 12th, from 3:00 to 5:00.

GEORGIA

F. F. REESE, D.D., Bishop

Vacation Home for the Clergy

THE CLERGY rest house at Saluda, N. C., was purchased some five years ago by the diocese of Georgia to be used as a rest-house for the clergy of the diocese. It is situated amongst the delightful scenery of the Blue Ridge Mountains. Situated in a high altitude, it is a great boon to the tired missionaries, whose field of work lies barely above sea-level, with a hot climate nine months out of twelve. The Woman's Auxiliary has furnished the cottage completely, and is now adding a bath-room and carrying water into the house. Four missionaries with their families occupy the cottage in turn from June to October, each clergyman being entitled to one month's vacation.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Building Completed After Nearly Seventy Years—Death of Mrs. Fannie K. Rich

AFTER A lapse of more than half a century, St. Luke's Church, a revered landmark of West Baltimore, is to have its tower completed and a spire added. The unfinished tower has marred the architectural beauty of the building ever since the church was erected in 1851, on a lot 100 by 150 feet donated by Mr. John Glenn of old St. Paul's parish. Several efforts to complete the tower have been made in the past, but all had to be abandoned, and it was not until quite recently that funds for this purpose became available through the will of Mr. George L. Herbert, for many years registrar of the parish. Plans for the new tower and spire, in keeping with the original designs of the building, prepared by William Gorden Beecher, have been accepted, the necessary scaffolding has been erected at the southwest corner of the building, the stone is being delivered, and the work is to be completed by St. Luke's Day, October 18th, the patronal festival of the parish. St. Luke's was founded on St. Luke's Day, 1847, when a small company of devoted Church people gathered in an "upper room" in West Baltimore, which was then "out in the country." The first rector was the Rev. Reuben Riley. A few years later St. Luke's became widely known throughout the Church under the rectorship of the Rev. Dr. Charles Woodruff Rankin, who was in charge of the parish for thirty-two years, and whose Sunday afternoon lectures and catechizings became very popular and attracted large congregations. From the first St. Luke's has stood for what is known as "the pure Anglican type of Churchmanship." The present rector is the Rev. E. Deering Evans, who came to the parish last October from Dunedin, New Zealand. Under his active guidance the parish is taking on a new life generally. Plans are now being laid for the rejuvenation of the parish school established many years ago. During the summer months the Rev. Mr. Evans is holding services every Wednesday night in the town hall at Baltimore Highlands, on the Washington, Baltimore and Annapolis electric railway. He takes the vested choir of the church with him for the services, and is much encouraged at the interest shown.

MRS. FANNIE K. RICH, wife of the late Rev. Dr. Arthur J. Rich, for more than twenty-five years rector of the Hannah More Academy near Reisterstown, Baltimore county, died at her home, "Richleigh," adjoining the academy, on July 29th, aged 76 years.

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Mrs. Rich was a life-long and most devoted Churchwoman and she assisted her husband in the upbuilding of the Hannah More Academy. Mrs. Rich was the mother of twelve children, seven sons and five daughters. Two of her sons, the Rev. Alexander M. Rich of Georgia and the Rev. Earnest A. Rich of Virginia, are clergymen of the Church. The funeral services were held at St. Michael's chapel, Hannah More Academy, on July 31st, her two sons, assisted by the Rev. Hobart Smith, officiating.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Death of Mrs. Amanda C. Hogan

THE DEATH of Mrs. Amanda C. Hogan, an aged communicant of Christ Church, La Crosse, occurred in that city on July 23rd. Mrs. Hogan's will, subsequently offered for probate, leaves $1,000 to the Endowment Society of Christ Church, La Crosse, and also $2,500 to Grace Church, Sheboygan, diocese of Fond du Lac, of which Mrs. Hogan was formerly a parishioner. Under certain possible contingencies as to heirs, Lawrence University, Appleton, may ultimately receive $30,000.

PENNSYLVANIA

PHILIP M. RHINELANDER, D.D., Bishop
THOMAS J. GARLAND, D.D., Bp. Suffr.

Cornerstone Laid for Parish House

FOR SOME years Eddystone, between Philadelphia and Chester, has been growing through the efforts of the Baldwin Locomotive Works. They have erected and had in operation a plant for the building of locomotives which has employed, in busy seasons, several thousand men. Since contracts for war materials have come to this country special activity has been felt there. The Remington people are now building a large munition plant which will employ several thousand men who will move there with their families. This is presenting an opportunity for the Church there which has been eagerly grasped by the Dean of the convocation of Chester. The cornerstone of the parish house for the new parish of St. Luke was laid by Bishop Suffragan Garland, with the aid of the Dean and the Rev. W. A. Anthony, who has been appointed to take charge of the work. More than two hundred men, women, and children assisted in the service. The Rev. W. A. Anthony, who opened the service, has been until recently assistant rector of the Church of the Redeemer, in Bryn Mawr. He spoke of the work the Church is to do in that new and important town, and the great opportunities which have opened there. Dean Taitt pointed out the important place the Church is to take in the lives of the many thousands who will come to that place. Bishop Suffragan Garland also spoke at length on the power of the Church. The parish house is the gift of an anonymous donor. At an early date it is intended to start the rectory and the new church.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Wedding at St. Peter's Church, Manton

A VERY pretty wedding took place on Wednesday afternoon, June 4th, in St. Peter's Church, Manton, when Miss Janet D. Grieve was married to the Rev. Alva E. Carpenter, rector of the church. The ceremony was performed by the Rev. Henry Bassett of the Church of the Epiphany, Elmwood. The Rev. Levi B. Edwards acted as best man, and the vestrymen of the church acted as ushers. No cards were issued, but all were bidden to the reception held in the new parish house after the ceremony. After the reception the couple left for a trip through Canada.

CANADA

Sympathy with Bereaved Rector—Brotherhood—Bishop-Elect Scriven

Diocese of Algoma

MUCH SYMPATHY is felt with the rector of St. John's Church, Port Arthur, in the sad accident which deprived him of his wife and daughter. The rector, the Rev. Canon Hedley, was out of the city when the sad event occurred. Mrs. Hedley leaves five little ones. She was the daughter of Archdeacon MacKenzie of Brantford.—THE ACTIVITIES of the chapter of St. Andrew's Brotherhood of St. Paul's, Port William, have not been weakened by the war, though the difficulties of the work are greater. The membership is keeping up well, though some have been called away. One member is on active service in the war.

Diocese of Columbia

THE BISHOP-ELECT of Columbia, the Ven. Archdeacon Scriven, preaching in Christ Church Cathedral, July 18th, spoke of the great responsibility which devolved upon him in succeeding such leaders as those who had been at the head of the diocese before him. All three, Bishop Hills, whom to work under was an education, Bishop Perrin, who left hearts behind him saddened by his loss, and Bishop Roper, who had endeared himself to all by his gift of sympathy, had made their mark on the diocese. The election of Archdeacon Scriven was made by a large majority at the first ballot. It is thirty years since he and Mrs. Scriven came out from England to Vancouver Island, where they have made many friends. Both have contributed generously to every good work in the district and are foremost in forwarding social and philanthropic plans for the welfare of the people.

Educational

THE MOST successful summer session in the history of the University of Wisconsin closed last week. Its registration of 2,750 broke all records for Wisconsin, in spite of exposition attractions in the west and inducements made to students by other universities. The registration last year was 2,621. Prof. S. H. Goodnight, director of the session, declares this to have been the best session yet held in point of work done and interest aroused.

MINNESOTA'S second annual rural life conference, held at the College of Agriculture, University Farm, St. Paul, July 27th to 30th, was a great success. The number present was twice as large as that at the conference a year ago, and the interest was greater. At the opening President Vincent, of the University of Minnesota, and Dean A. F. Woods, of the College of Agriculture, outlined various problems involved in the rural life movement.

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CANADA

(*Continued from page 542*)

when Bishop Lofthouse held an ordination service there. The Bishop preached and Canon Lofthouse presented the candidate for deacon's orders. A number of the Home Guard were present and entered heartily into the service. The candidate, the Rev. R. E. Lemon, is a graduate of Wycliffe College.

Diocese of Montreal

MUCH sympathy is felt with the Rev. Canon Renaud, rector of St. Thomas' Church, Montreal, in the death of his wife, which took place July 14th, after a short illness. Mrs. Renaud was for many years a faithful member and active worker in the Woman's Auxiliary, both in her own parish and on the diocesan board. She was much beloved for her sweet and kindly nature, and will be greatly missed.

Diocese of New Westminster

RURAL DEAN ELLIOTT preached at the synod service of the new diocese of Cariboo. This diocese is still under the charge of the Bishop of New Westminster, until sufficient funds are accumulated for the support of a Bishop of its own. Bishop de Pencier presided at the synod meeting, at which there were present six clerical and fourteen lay delegates.—THE REV. H. P. NIXON, incumbent of Turn Arm, has met with a very serious accident, resulting from the explosion of a dynamite cap in the tobacco he was smoking.

THE DIOCESAN Woman's Auxiliary, discussing the question of taking up social service work in the diocese, decided to pay half the salary of a trained worker.

Diocese of Ottawa

THE SUBJECT of the fine memorial window just placed in Trinity Church, Cornwall, is "The Nativity." It is in memory of Mary A. Johnstone.—THE CORNERSTONE of the new Christ Church, Ashton, was laid July 6th. The hymn, "The Church's One Foundation," was sung by the choir and clergy as they proceeded from the rectory to the site of the new church.

Diocese of Quebec

A MISSION lasting eight days was held recently at Kenogami. It was conducted by the Rev. W. M. Jefferis, general missioner of the diocese of West Virginia. Twenty-eight services were held during the week and there was a very good attendance.—THE NEW part of the graveyard of St. Paul's Church, Marbleton, recently added to the older portion, was consecrated by Bishop Williams when he visited the parish.—THE CONGREGATION of St. James', Hopetown, have been making many improvements to the church property, as has also been the case at St. Paul's, Shigawake.

Diocese of Rupertsland

ARCHBISHOP MATHESON is spending his holidays at Banff. He intends to return about the middle of August to make a confirmation tour, before going to Toronto for the General Synod in September.—RURAL DEAN THOMAS, who has been acting as general missionary, will continue to give the work his supervision while continuing the charge of his parish at Selkirk.

THE USUAL summer school for the diocese was arranged to be held this year at Portage La Prairie, from the 19th of July to the 22nd. The Rev. C. S. Quainton, of Brandon, gave the evening addresses.—AN INCREASING interest in the missionary study classes is reported in the diocesan Woman's Auxiliary. As an instance of this, a member of one of this year's study classes says that she took her textbook to the office where she works as a typewriter. As it lay on her desk, someone picked it up and perused it attentively, remarking on returning it, "If what this book says is true, we ought to do something to help these people."

Educational

CHURCH PEOPLE in West Texas are much gratified at the encouraging outlook for St. Mary's Hall, the diocesan school for girls in San Antonio. Technically the school is in its jubilee year, as the first foundations were laid by the Rev. J. J. Nicholson in 1865. It suffered many vicissitudes during the reconstruction period, but was finally reëstablished by Bishop Elliott in 1879. Since that time it has been the most effective and valuable missionary agency of the diocese. This year Bishop Capers secured handsome new buildings on Laurel Heights, one of the best residential sections of the city, where advantage is taken of the unrivalled climate for a thoroughly up-to-date open-air school. Not only sleeping porches but class rooms and gymnasium are out of doors, with ten pins, basket ball, tennis, and other means of recreation. Miss Laura Lee Dorsey, lately of the Castle School at Tarrytown, has been secured as principal, and has gathered around her a strong faculty of college graduates, so that the scholastic efficiency of the school is assured. The appointments of a home of refining influences, with a resident faculty of faithful Churchwomen, pledged to promote the high ideals of the Bishop, who has direct personal control, promise the last word in a practical education with definite spiritual training along distinctive Church lines.

AMONG THE winners of the competitive entrance scholarships at Barnard College is Miss Lucy Carter Lee of Macon, Ga., who was prepared by the Hannah More Academy, the Maryland diocesan school for girls. Miss Lee was awarded the scholarship given by the Southern Association of College Women. This is the second time within four years that a Barnard College scholarship has been won by a candidate from Hannah More Academy.

MARY, AGED seven, was found hiding behind the piano at the hour of her music lesson, from which refuge she was dragged forth, an unwilling victim.

"Why, Mary, don't you like your music?" asked her mother, anxiously.

"No," sobbed the small delinquent: "I just hate those little black things sittin' on the fence."—*Harper's Magazine.*

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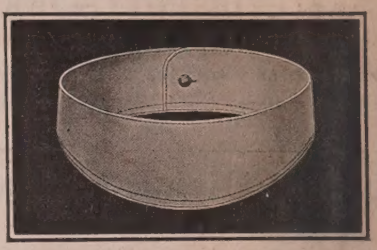

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